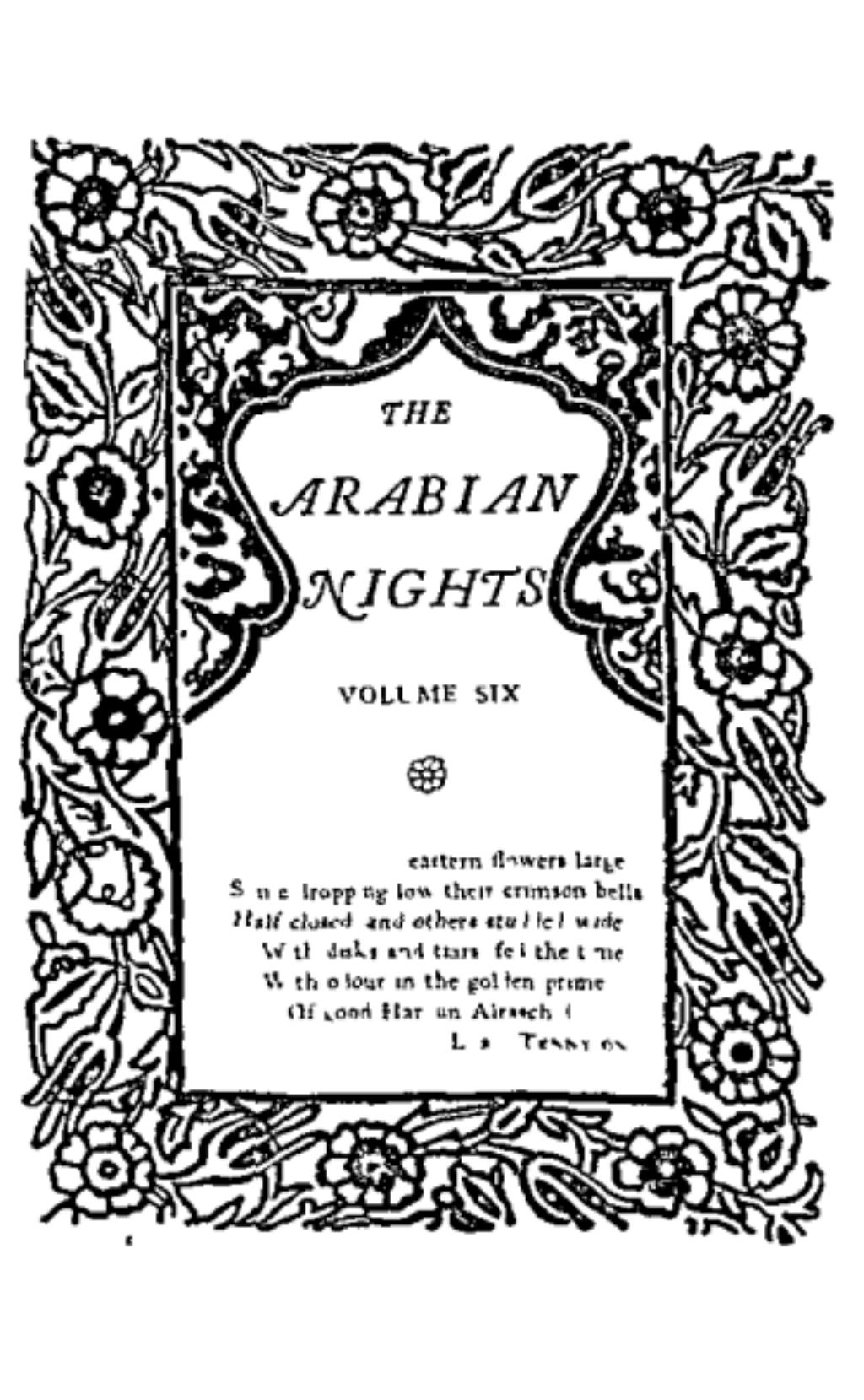


الْمَوْرِدُ
يَلِيْهِمُ الْأَبْيَنِ



فِيْنَمَهْلَنَهْ
الْكَلَافِيْنِ
الْمَهْرَبِيْنِ



THE
*ARABIAN
NIGHTS*

VOLUME SIX

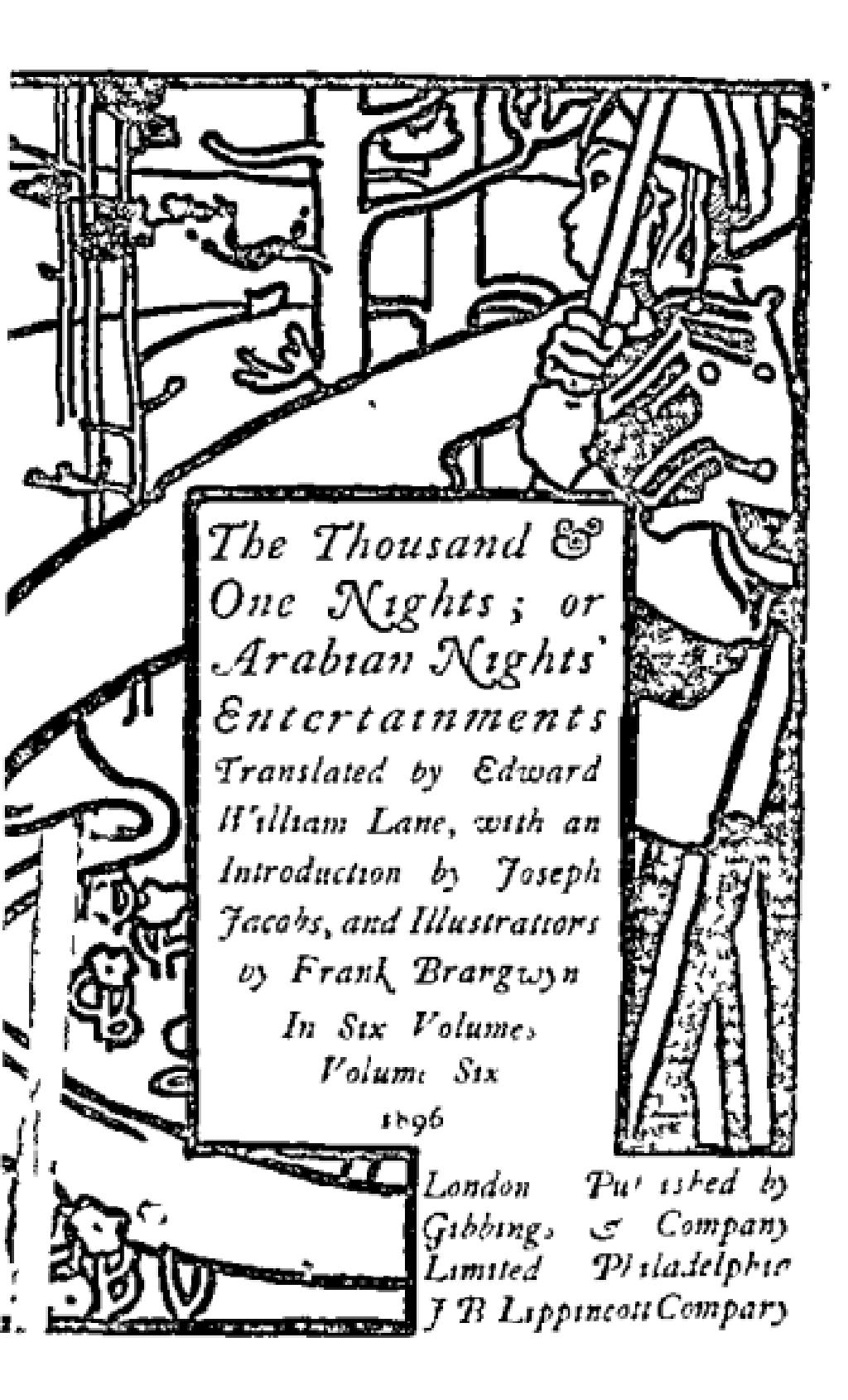


eastern flowers large
Sun drooping low their crimson bells
Half closed and others still wide
With dews and stars fill the time
With colour in the golden prime
Of good star on Ainsch !

L. TENNYSON

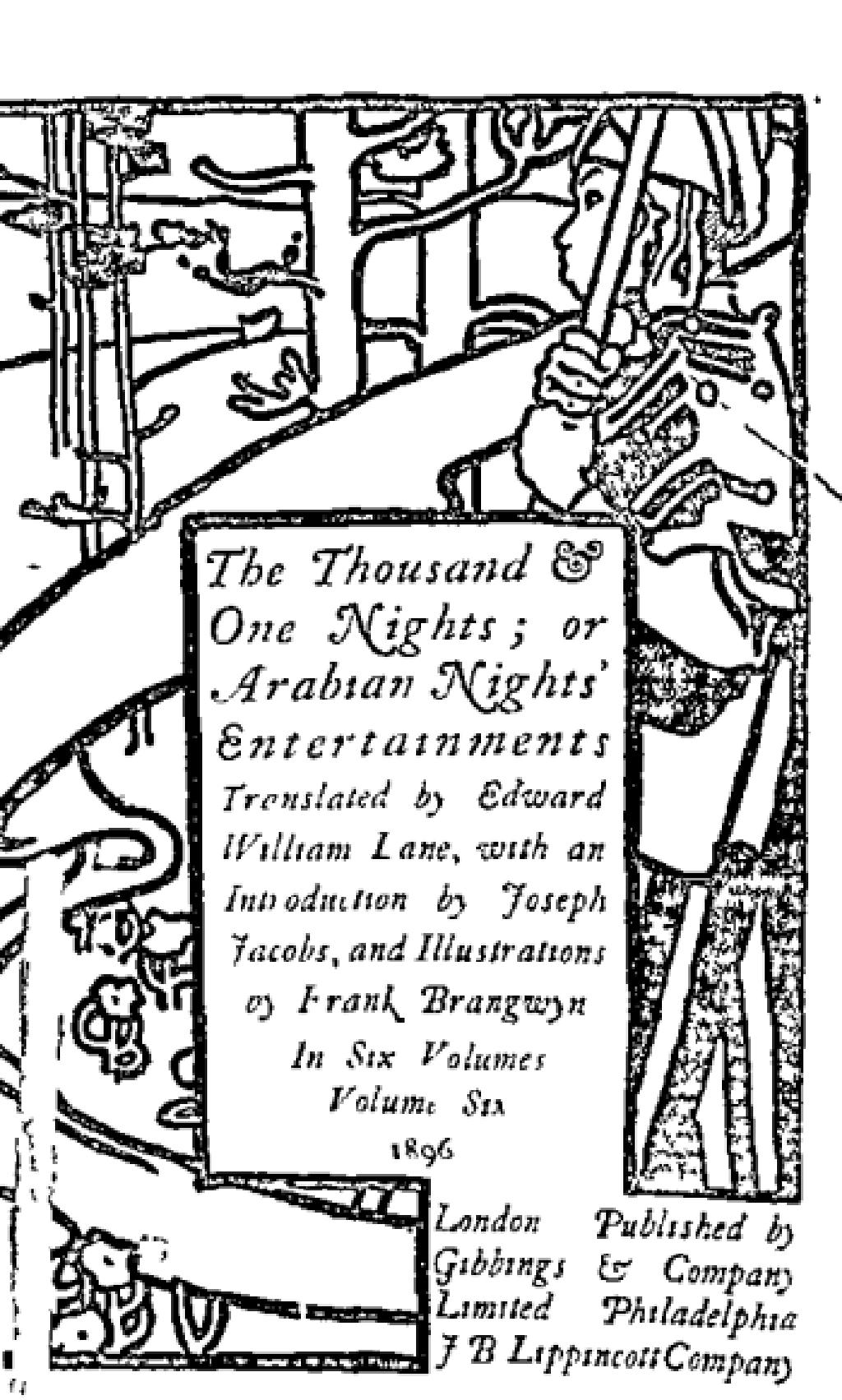


~ Soldiers who wanted off at 1st
as 5 to 1st Mar 44



*The Thousand &
One Nights; or
Arabian Nights'
Entertainments
Translated by Edward
William Lane, with an
Introduction by Joseph
Jacobs, and Illustrations
by Frank Brangwyn
In Six Volumes,
Volume Six
1896*

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The Arabian Nights' Entertainments



CHAPTER XXVI

COMMENCING WITH PART OF THE EIGHT HUNDRED AND
THIRTY-FIRST NIGHT, AND ENDING WITH PART OF
THE EIGHT HUNDRED AND FORTY-FIFTH



THE STORY OF CALIFA THE FISHERMAN

THERE was, in ancient times, in the city of Bagdad, a fisherman named Califa, who was a man in needy circumstances, a pauper, and he had never in his life married. And it happened one day that he took his net, and went with it to the river, as it was his custom to do, that he might catch some fish before the other fishermen. When he arrived at the river, he girded himself, and tucked up his sleeves, then advancing to the river, he spread his net, and cast it the first time and the second time, but there came not up in it aught. He ceased not to cast it until he had done so ten times, but nothing whatever came up

in it. So his bosom was contracted, and his mind was perplexed respecting his case, and he said, I beg forgiveness of God, the Great, beside whom there is no deity, the Living, the Everlasting, and I turn unto Him repentant! There is no strength nor power but in God, the High, the Great! What God willeth cometh to pass, and what he willeth not cometh not to pass! Subsistence is to be bestowed by God (to whom be ascribed might and glory!), and when God bestoweth upon a servant, no one preventeth Him; and when He preventeth a servant, no one bestoweth upon him. Then, by reason of the abundant grief that affected him, he recited this couplet —

When fortune afflicteth thee with a calamity, prepare patience to endure it and expand thy bosom,
 , For the Lord of all creatures in His beneficence and bounty, will cause easy circumstances to follow difficult

He then sat a while, meditating upon his case, and hanging down his head towards the ground, after which he recited some other verses, and said within himself, I will cast the net this time also, and rely upon God — perhaps He will not disappoint my hope.

Accordingly he advanced and cast the net as far as he could into the river, and he folded its cord, and waited over it a while. Then after that he drew it, and found it heavy — therefore when he knew that it was heavy, he managed it gently, and drew it until it came up on the bank, and lo, in it was a one-eyed, lame ape. So Califa, on beholding him, said, There is no strength nor power but in God! Verily to God we belong, and verily unto Him we return! What is this decent fortune, and evil luck? What hath happened to me on this blessed day? But all this is by the predetermination of God, whose name be exalted! He then took the ape, bound him with a

rope, and, advancing to a tree growing upon the bank of the river, he tied him to it. And he had with him a whip, and he took it in his hand, and raised it in the air, desiring to beat with it the ape. But God caused this ape to speak with an eloquent tongue, and he said to him, O Califa, restrain thy hand, and beat me not, but leave me tied to this tree, and go to the river, and cast thy net, relying upon God, for he will give thee thy means of subsistence. So when Califa heard the words of the ape, he took the net, and advanced to the river, and cast it, and slackened its cord. Then he drew it, and found it heavier than it was the first time, and he ceased not to labour at it until it came up to the bank, when lo, there was in it another ape, whose front teeth were far apart, his eyes adorned with kohl, and his hands stained with henna, and he was laughing, and had around his waist a piece of ragged stuff. Upon this, Califa said, Praise be to God, who hath substituted, for the fish of the river, apes! He then came to the ape that was tied to the tree, and said to him, See, O unlucky, how abominable was that which thou advisedst me to do! For none caused me to fall in with the second ape but thou, because, when thou presentedst thyself to me in the morning, lame and one-eyed, I became embarrassed, weary, not possessing a piece of silver, nor a piece of gold. And he took in his hand a stick for driving cattle, and whirled it round in the air three times, and was about to strike with it the ape, when he played for aid against him, and said to him, I conjure thee by Allah to pardon me for the sake of this my companion, and seek thou of him what thou wantest, for he will guide thee to that which thou desirest. Califa therefore threw down the stick and pardoned him. He then came to the second ape, and stood by him, and the ape said to him, O Califa, these words will not profit thee at all, unless

thou hear what I shall say to thee, but if thou hear my words and comply with my advice, and oppose me not, I shall be the means of thy becoming rich. So Califa said to him, What wilt thou say to me, that I may obey thee respecting it? And he answered him, Leave me tied here in my place, and go to the river and cast thy net, and I will tell thee what thou shalt do after this. Califa accordingly took the net and went to the river, and cast it and waited over it a while. Then he drew it, and found it heavy, and he ceased not to labour at it until he brought it up to the bank, and lo, in it was another ape but this ape was red, around his waist were blue garments, and his hands and feet were stained with henna, and his eyes adorned with kohl.

On seeing him, Califa said, Extolled be the perfection of God, the Great! Extolled be the perfection of the Possessor of dominion! Verily this day is blessed from its beginning to its end, for its luck hath been shown to be fortunate by the countenance of the first ape, and the page is shown by its superscription! This day is a day of apes, there remaineth not in the river a single fish and we came not forth to-day save to catch apes! Praise be to God, who hath substituted, for the fish, apes! He then looked towards the third ape and said to him, What art thou also, O unlucky? The ape said to him, Dost thou not know me, O Califa? Califa answered, No. And he replied, I am the ape of Aboulsadat, the Jew, the money-changer. And what dost thou for him? said Califa. He answered him, I present myself to him in the morning at the beginning of the day, and he gaineth five pieces of gold, and I present myself to him in the evening, at the close of the day, and he gaineth five pieces of gold again. And Califa thereupon looked towards the first ape, and said to him,

See, O unlucky, how excellent are the apes of other people but as to thee, thou presentest thyself to me in the morning lame and one-eyed, and with thine unlucky countenance, and I become a pauper, a bankrupt, hungry He then took the stick, and whirled it round in the air three times, and was about to strike him with it But the ape of Aboulsadat said to him, Leave him, O Califa, and withdraw thy hand, and come to me, that I may tell thee what thou shalt do So Califa threw down the stick from his hand, and, advancing to him, said to him, Of what wilt thou tell me, O master of all apes? And he answered him, Take the net, and cast it in the river, and leave me and these apes remaining by thee and whatever cometh up to thee in the net, bring it to me, and I will acquaint thee with that which will rejoice thee Califa replied, I hear and obey And he took the net and folded it upon his shoulder, and recited these verses —

When my bosom is contracted I will beg aid of my Creator who is able to make easy everything that is difficult

For before the eye can close, by the grace of our Lord the captive is I liberated and the broken heart made whole

Commit then to God all thine affairs for every discerning person knoweth His beneficence

Then he recited also these two verses —

Thou art the cause of men's falling into trouble and Thou removest anxieties and the means of misfortunes.

Cause me not to covet what I cannot attain. How many who have coveted have failed to gain the r wishes!

And when he had ended his verses, he advanced to the river, and cast in it the net, and waited over it a

6 Story of Califa the Fisherman

while, after which he drew it, and lo, in it was a large fish, with a great head, and its tail was like a ladle, and its eyes were like two pieces of gold. So when Califa saw it, he was rejoiced at it, for he had not caught the like of it before in his life. He took it, wondering at it, and brought it to the ape of Aboulsadat the Jew, and he was as though he had gained possession of the whole world. And the ape said to him, What dost thou desire to do with this, O Califa, and what wilt thou do to thine ape? Califa answered him, I will inform thee, O master of all apes, what I will do. Know that I will, before everything else, contrive means of destroying this accursed one, my ape, and I will take thee in his stead, and feed thee every day with what thou shalt desire. And the ape said to him, Since thou hast informed me, I will tell thee how thou shalt do, and by thy so doing, thy state shall be amended, if it be the will of God, whose name be exalted! Understand then what I say to thee, and it is this that thou prepare for me also a rope, and tie me with it to a tree then thou shalt leave me, and go to the middle of the quay, and cast thy net into the river Tigris, and when thou hast cast it, wait over it a little, and draw it, and thou wilt find in it a fish than which thou hast not seen any more beautiful in thy whole life. Bring it to me, and I will tell thee how thou shalt do after that. So thereupon Califa arose immediately, and cast the net in the river Tigris, and drew it, and he saw in it a fish of the kind called bayad,¹ of the size of a lamb. He had not seen the like of it in his whole life, and it was larger than the first fish.

He took it and went with it to the ape, and the ape said to him, Bring for thyself some green grass, and put half of it into a basket, and put the fish upon

¹ A fish common in the river Nile.

it, and cover it with the other half, and leave us tied
Then carry the basket upon thy shoulder, and go with
it into the city of Bagdad, and whoever speaketh to
thee, or asketh thee a question, return him not a
reply, until thou enterest the market of the money-
changers. Thou wilt find, at the upper end of the
market, the shop of the learned Aboulsadat the Jew,
the sheikh of the money-changers, and thou wilt see
him sitting upon a mattress, with a pillow behind him,
and before him two chests, one for the gold and the
other for the silver, and with him memlooks and black
slaves and pages. Advance to him, and put the
basket before him, and say to him, O Aboulsadat, I
have gone forth to-day to fish, and cast the net in thy
name, and God (whose name be exalted!) sent this
fish. Thereupon he will say, Hast thou shown it to
anyone beside me? And do thou answer him, No,
by Allah. And he will take it from thee, and give
thee a piece of gold. But do thou return it to him.
And he will give thee two pieces of gold. But return
them to him. And whenever he giveth thee aught,
return it to him if he give thee its weight in gold,
receive not from him aught. So he will say to thee,
Tell me what thou desirest. And say thou to him,
By Allah, I will not sell it save for two sayings.
And when he saith to thee, And what are those two
sayings?—answer him, Rise upon thy feet, and say,
Bear witness, O ye who are present in the market,
that I have exchanged, for the ape of Califa the
fisherman, my ape, and have exchanged for his lot,
my lot, and for his good fortune, my good fortune.
This is the price of the fish, and I have no need of
the gold. And when he hath done with thee thus,
I will every day present myself to thee in the morning
and the evening, and henceforth thou wilt give every
day ten pieces of gold, while this his one-eyed, lame

8 Story of Califa the Fisherman

ape will present himself in the morning to Aboulsadat the Jew, and God will afflict him every day with an exaction which he will be obliged to pay, and he will not cease to be thus afflicted until he cometh reduced to poverty, and is possessed of nothing whatever. Hear then what I say to thee so wilt thou become prosperous and be directed aright. And when Califa the fisherman heard the words of the ape, he replied, I accept the advice which thou hast given me, O King of all the apes! But as to this unlucky one, may God not bless him! I know not what to do with him. The third ape, however, said to him, Let him go into the water, and let me go also. And Califa replied, I hear and obey —and he advanced to the apes and loosed them and left them, whereupon they descended into the river.

He then approached the fish, and took it and washed it, and he put beneath it some green grass in the basket, covered it also with grass, and, carrying it upon his shoulder, proceeded, singing this verse—

Commit thine affairs to the Lord of Heaven and thou
wilt be safe
And act kindly throughout thy life, and thou wilt not
repent
And associate not with the suspected for thou wouldest
be suspected
And keep thy tongue from reviling for thou wouldest
be reviled.

He ceased not to walk on until he entered the city of Bagdad, and when he entered it, the people, knowing him, wished him good morning, and said, What hast thou with thee, O Califa? But he paid no regard

10 Story of Califa the Fisherman

Take this for thyself, O Califa, and expend it upon thy family.

When Califa saw it in his hand, he said, Extolled be the perfection of the Possessor of dominion! and seemed as though he had not seen anything of gold in his life. He took the piece of gold, and walked away a little. Then he remembered the charge of the ape: so he returned, and threw back the piece of gold to the Jew, saying to him, Take thy gold, and give me people's fish. Are people to thee objects of ridicule? And when the Jew heard his words, he imagined that he was jesting with him, wherefore he handed to him two pieces of gold in addition to the first piece. But Califa said to him, Give me the fish without jesting. Dost thou know that I will sell the fish for this price? And the Jew put forth his hand to two other pieces, and said to him, Take these five pieces of gold as the value of the fish, and relinquish covetousness. And Califa took them in his hand and went away with them, joyful. He proceeded to look at the gold and to wonder at it, and say, Extolled be the perfection of God! There is not in the possession of the Caliph of Bagdad the like of what is in my possession this day! And he ceased not to walk on until he came to the end of the market. Then he remembered the words of the ape, and the charge that he had given him. So he returned to the Jew, and threw back to him the gold. The Jew therefore said to him, What aileth thee, O Califa? What dost thou desire? Wilt thou take pieces of silver in change of thy gold? And he answered him, I desire not pieces of silver nor pieces of gold. I only desire that thou give me people's fish. And upon this the Jew was enraged, and cried out at him, and said to him, O fisherman, dost thou come to me with a fish that is not worth a piece of gold, and do I give thee for it five pieces of

gold, and dost thou not consent? Art thou mad? Tell me for how much thou wilt sell it Califa answered him, I will not sell it for silver nor for gold, and I will not sell it save for two sayings that thou shalt utter to me And when the Jew heard his mention of two sayings,¹ his eyes became fixed in his head, and his breathing became difficult, and he locked his teeth together, and said to him, O recreement of the Mohammedans, dost thou desire that I should abandon my religion for the sake of thy fish, and wouldst thou alienate from me my faith and my belief which I found my fathers to have held before me? And he cried out to his pages, who came before him, and he said to them, Wo to you! Take this unlucky fellow, mangle with blows the back of his neck, and torture him with abundant beating They therefore fell to beating him, and ceased not to do so until he fell down beneath the shop, when the Jew said to them, Leave him, that he may rise And Califa rose up as though nought ailed him

The Jew then said to him, Tell me what thou desirest as the price of this fish, and I will give it thee, for thou hast not obtained good from us on this occasion But Califa replied, Fear not for me, O Teacher, on account of the beating, for I can bear as much beating as ten asses And the Jew laughed at his words, and said to him, By Allah, I conjure thee, tell me what thou desirest, and I by my religion will give thee it. So he replied, Nought from thee will content me as the price of this fish save two sayings The Jew therefore said to him, I imagine thou desirest of me that I should become a Mohammedan Califa replied, By Allah, O Jew, if thou become a Mohammedan, thy becoming so will not profit the

¹ The profession of the Mohammedan faith is often named the two sayings.

12 Story of Califa the Fisherman

Mohammedans nor will it injure the Jews, and if thou remain in thine infidelity, thine infidelity will not injure the Mohammedans nor will it profit the Jews. But what I desire of thee is this that thou rise upon thy feet, and say, Bear witness against me, O people of the market, that I have given in exchange my ape for the ape of Califa the fisherman, and my good luck in the world for his good luck, and my good fortune for his good fortune. And the Jew said, If this thing be thy desire, it is to me easy. Then the Jew arose immediately, and stood upon his feet, and said as Califa the fisherman had told him, after which he looked towards him and said to him, Hast thou aught more to demand of me? The fisherman answered, No. And the Jew said to him, Go in peace. So Califa arose immediately, and, having taken his basket and his net, went to the river Tigris, and cast the net. Then he drew it, and found it heavy, and he pulled it not forth save after laborious exertion, and when he pulled it forth, he saw it full of fish of all kinds. And there came to him a woman, having with her a plate, and she gave him a piece of gold, for which he gave her fish, and there came to him a eunuch also, who bought of him for a piece of gold. Thus it happened until he had sold fish for ten pieces of gold, and he ceased not to sell every day for ten pieces of gold till the end of ten days, so that he amassed a hundred pieces of gold.

Now this fisherman had a chamber within a place through which the merchants passed. And while he was sleeping in his chamber one night, he said to himself, O Califa, verily all the people know that thou art a poor man, a fisherman, and there have come into thy possession a hundred pieces of gold so, inevitably, the Prince of the Faithful, Haroun Alrashid, will hear of thy story from some one of the people, and

probably he will be in need of wealth, and will send to thee and say to thee, I am in want of a certain number of pieces of gold, and it hath been told me that thou hast a hundred pieces of gold, therefore lend them to me. Then I will say, O Prince of the Faithful, I am a poor man, and he who informed thee that I had a hundred pieces of gold lied against me they are not in my possession, nor have I aught thereof. And he will deliver me to the Judge, and will say to him, Strip him of his clothing, and torture him with beating, that he may confess, and may bring the hundred pieces of gold that are in his possession. Therefore the right opinion, that will be the means of saving me from this embarrassing predicament, is this that I arise immediately, and torture myself with the whip, that I may be accustomed to beating. And his intoxication said to him, Arise, strip thyself of thy clothes. So he arose forthwith, and stripped himself of his clothes, and took in his hand a whip that he had by him. He had also a pillow of feather, and he proceeded to strike one blow upon that pillow, and one blow upon his skin, saying Ah! Ah! By Allah, this is a false assertion, O my lord, and they utter a lie against me. I am a poor man, a fisherman, and have not in my possession aught of worldly goods. And the people heard Califa the fisherman torturing himself, and beating upon the pillow with the whip, the falling of the blows upon his body and upon the pillow making a noise in the night, and among those who heard him were the merchants. They therefore said, What can be the matter with this poor man that he crieth, and that we hear the falling of the blows upon him? It seemeth that the robbers have come down upon him, and they are the persons who are torturing him. So thereupon they all arose, on hearing the sounds of the beating and crying, and came forth

from their lodgings to the house of Califa, and, seeing its door locked, they said, one to another, Probably the robbers have descended upon him from behind the saloon: therefore it is expedient that we ascend by way of the roofs. Accordingly they ascended to the roofs, and descended through the skylight; and they saw him with bare back, and torturing himself. They therefore said to him, What aileth thee, O Califa? What is thy story? And he answered, Know, O people, that I have acquired some pieces of gold, and I fear that my case will be reported to the Prince of the Faithful, Haroun Alrashid, and he will summon me before him, and demand of me those pieces of gold. Then I will deny; and when I deny, I fear that he will torture me; wherefore I am torturing myself, and making the torture habitual to me, to prepare for what may come. And the merchants laughed at him, and said to him, Leave off these actions. May God not bless thee, nor the pieces of gold that have come to thee! For thou hast disquieted us this night, and alarmed our hearts.

So Califa discontinued the beating of himself, and slept until the morning; and when he arose from sleep, and desired to depart to his occupation, he reflected upon the matter of the hundred pieces of gold that had come into his possession, and said within himself, If I leave them in the house, the robbers will steal them; and if I put them into a belt around my waist, probably someone will see them, and lay wait for me until I am alone, in a place devoid of other persons, and he will slay me, and take them from me. But I will practise a stratagem, one that will be good, and very advantageous. He then arose immediately, and sewed for himself a pocket within the upper border of his vest, and, having tied up the hundred pieces of gold in a purse, put them into that pocket which he had made;

after which he arose and took his net and his basket and his staff, and proceeded until he came to the river Tigris, and cast his net in it. Then he drew it, but there came not up for him anything. He therefore removed from that place to another place, and there he cast his net, but nothing came up for him. And he ceased not to remove from place to place until he was as far from the city as the space of half a day's journey, casting the net on the way, but still there came not up for him aught. And he said within himself, By Allah, I will not cast my net again into the water save this time, whatever be the result! So he cast the net with all his force, by reason of the violence of his rage, and the purse in which were the hundred pieces of gold flew from his bosom, fell into the midst of the river, and was carried away with the force of the current. Upon this he threw down the net from his hand, and stripped himself of his clothes, and, leaving them upon the bank, descended into the river, and dived after the purse. He ceased not to dive and come up about a hundred times, until his strength became impaired, but he found not that purse, and when he despaired of it, he came up on the bank, and found not aught save the staff and the net and the basket. He sought his clothes, but discovered no trace of them. So he unfolded the net, and wrapped himself in it, and, taking the staff in his hand, and the basket upon his shoulder, he went trotting along like the stray-camel, running to the right and left, and backwards and forwards, with dishevelled hair, and dust-coloured, like the refractory Afrite when let loose from Solomon's prison. Such was the case of Califa the fisherman.

Now the Caliph Haroun Alrashid had a companion, a jeweller, named Benkernas, and all the people and the merchants and the brokers and the bargain-makers knew that Benkernas was the merchant of the Caliph.

16 Story of Califa the Fisherman

Nought that was sold in the city of Bagdad, of rarities and other costly things, was sold until it was shown to him, and among these things were the menlooks and the female slaves. And while that merchant, Benkernas, was sitting in his shop one day, lo, the sheikh of the brokers came to him, having with him a female slave, the like of whom eyes had not beheld. She was endowed with the utmost beauty and loveliness, and fine stature, and justness of form, and among the number of her excellencies were these, that she knew all sciences and arts, and composed verses, and played upon all kinds of musical instruments. So Benkernas the jeweller purchased her for five thousand pieces of gold, and he clad her at the cost of one thousand pieces of gold, and brought her to the Prince of the Faithful, who tried her in every science and in every art, and found her to be acquainted with all sciences and arts. She was unequalled in her age, and her name was Koutekuloub. And on the following morning, the Caliph Haroun Alrashid sent to Benkernas the jeweller, and when he came, he gave orders to pay him ten thousand pieces of gold as the price of that slave-girl. Then the heart of the Caliph became engrossed by that slave-girl named Koutekuloub, and he abandoned the lady Zobeide the daughter of Kasim, though she was the daughter of his paternal uncle. He abandoned also all the concubines, and remained a whole month without going forth from that slave-girl, save to the Friday-prayers after which he returned to her in haste. So this conduct was grievous to the lords of the empire, wherefore they complained thereof to the Vizier Giasfar the Barmecide, and the Vizier waited for the Prince of the Faithful until the next Friday, when he entered the mosque, and met the Prince of the Faithful, and related to him all that he had heard of a ones concerning extraordinary love, in order that he might draw

forth the statement of his feelings. And upon this the Caliph said to him, O Giasfar, by Allah, that thing was not of my choice, but my heart is entangled in the snare of love, and I know not what is to be done. The Vizier Giasfar therefore replied, know, O Prince of the Faithful, that this concubine Kastekuloub hath become under thine authority, and of the number of thy servants, and what the hand possesseth the soul doth not covet. I will also acquaint thee with another thing, which is this that the best of what the Kings and the sons of the Kings glory in are hunting, and enjoying sport and conveniences, and if thou do thus, probably thou wilt thereby be diverted from her, and probably thou wilt forget her. And the Caliph said to him, Excellent is that which thou hast said, O Giasfar. Repair then with us hastily, immediately, to hunt.

Accordingly, when the Friday-prayers were ended, they both went forth from the mosque, and mounted immediately, and went to hunt. They proceeded until they came to the desert, and the Prince of the Faithful and the Vizier Giasfar were riding upon two mules, and as they occupied each other by conversation, the troops outwent them. The heat had become oppressive to them so Alrashid said, O Giasfar, violent thirst hath affected me. Then Alrashid cast his eyes, and saw a distant object faintly appearing upon a high mound, and he said to the Vizier, Dost thou see what I see? The Vizier answered him, Yes, O Prince of the Faithful. I see a distant object faintly appearing upon a high mound, and it is either the keeper of a garden or the keeper of a ground for melons and cucumbers, and in either case, his tract is not without water. The Vizier then said, I will go to him, and bring thee some water from him. But Alrashid replied, My mule is more swift than thine,

art of fishing, and be partner with thee in the gain. Thus thou wilt work every day at the rate of five pieces of gold, and be my young man, and I will protect thee from thy master with this staff. And Alrashid answered him, I consent to that. So Califa said to him, Alight now from the back of the ass, and tie it, that it may be of use to us hereafter in carrying the fish; and come, that I may teach thee the art of fishing immediately. And thereupon Alrashid alighted from the back of his mule, and tied it, and tucked up his skirts within the circle of his girdle. Califa then said to him, O piper, hold this net so, and put it upon thine arm so, and cast it into the river Tigris so. And Alrashid fortuned his heart, and did as Califa showed him. He cast the net in the river, and pulled it; but could not draw it up. Califa therefore came to him, and pulled it with him; but they could not draw it up together. So Califa said to him, O ill-omened piper, if I took thy cloak instead of my clothes the first time, this time I will take thine ass for my net, if I see it mangled, and I will beat thee until thou shalt be in an abominable condition. Alrashid replied, Let me and thee pull together. And the two together pulled the net, and they could not draw up that net save with difficulty; and when they had drawn it up, they looked at it, and lo, it was full of all kinds of fish. Upon this, Califa said to Alrashid, By Allah, O piper, verily thou art an ugly fellow; but when thou shalt have laboured at fishing, thou wilt be an excellent fisherman. And now, the right opinion is this: that thou mount thine ass, and go to the market, and bring two great baskets, and I will take care of these fish until thou come again, when I and thou will put them upon the back of thine ass, and I have the pair of scales and the pound-weights and everything that we require. We will take all with us, and thou wilt have nothing

to do but to hold the pair of scales and to receive the prices, for we have with us fish worth twenty pieces of gold. Hasten then to bring the two great baskets, and delay not. And the Caliph replied, I hear and obey.

He left him, and left the fish, and urged on his mule, being in a state of the utmost joy. He ceased not to laugh at what had happened to him with the fisherman until he came to Giafar, and when Giafar saw him, he said to him, O Prince of the Faithful, probably when thou wentest to drink, thou foundest a pleasant garden, and enteredst it and divertedst thyself in it alone. And Alrashid, on his hearing the words of Giafar, laughed. Then all the Barmecides kissed the ground before him, and said to him, O Prince of the Faithful, my God perpetuate thy joys, and dispel from thee troubles! What was the cause of thy delay when thou wentest to drink, and what happened to thee? And the Caliph answered them, An extraordinary event, and a mirth-exciting, wonderful thing hath happened to me. Then he repeated to them the story of Califa the fisherman, and what had happened to him with him, his saying, Thou hast stolen my clothes—and his having given him his vest, and the fisherman's having cut off a part of the vest on his seeing it to be too long for him. And Giafar said, By Allah, O Prince of the Faithful, it was my wish to have requested of thee the vest, but I will go immediately to the fisherman and purchase it of him. So the Caliph said to him, By Allah, he hath cut off a third of it, from its lower part, and hath entirely spoiled it, but, O Giafar, I am fatigued by my fishing in the river, for I have caught a great quantity of fish, and they are upon the bank of the river with my teacher Califa. He is standing there waiting for me to return to him, and to take to him two great baskets. Then

I and he are to go to the market, and we are to sell the fish, and divide their price. Giasfar replied, O Prince of the Faithful, I will bring to you one who will purchase of you. And the Caliph said to him, O Giasfar, by my pure forefathers, to every one who bringeth me a fish from among those which are before Califa, who taught me the art of fishing, I will give for it a piece of gold! The crier therefore proclaimed among the troops, Go ye forth and purchase fish for the Prince of the Faithful.

Accordingly the memlooks went forth, repairing to the bank of the river; and while Califa was waiting for the Prince of the Faithful to bring to him two great baskets, lo, the memlooks pounced upon him like eagles, and took the fish, and put them in gold-embroidered handkerchiefs, and proceeded to beat each other to get at him. So Califa said, No doubt these fish are of the fish of Paradise! Then, taking two fish in his right hand, and two in his left hand, he descended into the water to his throat, and began to say, O Allah, by these fish, let thy servant the piper, my partner, come immediately! And lo, a black slave advanced to him, and that slave was the chief over all the black slaves that were in the palace of the Caliph. The cause of his having come later than the memlooks was an impediment that occurred to him on the way. So when he came to Califa, he found that there remained not of the fish little nor much; but looking to the right and left, he saw Califa the fisherman standing in the water with the fish in his hands: and thereupon he said to him, O fisherman, come hither! The fisherman replied, Go, without impertinence. The eunuch, however, advanced to him, and said to him, Give me these fish, and I will give thee the price. Califa the fisherman rejoined, Art thou of little sense? I will not sell them. But the eunuch

drew forth against him the mace so thereupon Califa said to him, Strike not, O wretch for the conferring of a favour is better than the mace! Then he threw to him the fish, and the eunuch took them, and placed them in his handkerchief, and put his hand into his pocket, but found not a single piece of silver He therefore said, O fisherman, verily thy fortune is unlucky! I, by Allah, have not with me any money But to-morrow come thou to the palace of the Caliph, and say, Direct me to the eunuch Sandal Thereupon the eunuchs will direct thee to me, and when thou hast come to me there, thou wilt obtain what is decreed for thee, and thou shalt receive it, and go thy way

So upon this, Califa said, Verily this day is blessed, and its blessing was apparent from its commencement! Then he took his net upon his shoulder, and walked on until he entered Bagdad, and he walked along the streets The people therefore saw the garment of the Caliph upon him, and they continued looking at him until he entered the quarter [where he lived] And the shop of the tailor of the Prince of the Faithful was by the gate of the quarter so the tailor saw Califa the fisherman having upon him a garment worth a thousand pieces of gold, of the apparel of the Caliph, and he said, O Califa, whence obtainedst thou this garment? Califa replied, And what reason hast thou to be impertinent? I received it from him whom I have taught the art of fishing, and who hath become my young man, and I have remitted to him the amputation of his hand, for he stole my clothes, and gave me this cloak instead of them. The tailor therefore knew that the Caliph had passed by him, while he was fishing, and had jested with him, and given him the garment. Then the fisherman went to his abode

Now the Caliph Haroun Alrasbid had not gone forth to the chase save in order that he might be diverted from thinking of the slave-girl Koutekuloub. And when Zobeide heard of the slave-girl, and of the Caliph's devotion to her, the jealousy which seizes women so seized her that she abstained from food and drink, and relinquished the delight of sleep, and she waited for the absence of the Caliph, and his going forth on a journey, that she might set for Koutekuloub the snare of stratagems. Therefore when she knew that the Caliph had gone forth to hunt, she ordered the female slaves to spread the furniture in the palace, and she made a profuse display of decoration and magnificence, caused the viands and the sweetmeats to be placed, and prepared, among these, a China dish containing sweetmeat of the most dainty kind, in which she put some bhang, infusing it therewith. She then ordered one of the eunuchs to go to the slave-girl Koutekuloub, to invite her to partake of the food of the lady Zobeide the daughter of Kasim, the wife of the Prince of the Faithful, and to say to her, The wife of the Prince of the Faithful hath drunk to-day some medicine, and she hath heard of the sweetness of thy melody, wherefore she desireth to divert herself by hearing somewhat of thy performance. And she replied, I bear and obey God and the lady Zobeide. She arose immediately, not knowing what was secretly decreed to befall her, and, taking with her what instruments she required, she accompanied the eunuch, and ceased not to proceed until she went in to the lady Zobeide, when she kissed the ground before her many times, after which she rose upon her feet and said, Peace be on the lady of the highly-honoured curtain and the unapproachable majesty, the descendant of Abbas and the member of the family of the Prophet! May God cause thee to obtain prosperity and peace.

sang to it an entire piece in such a manner that she amazed the beholders, and moved with delight the hearers. And after that, she exhibited her skill in juggling and sleights, and every pleasing art, so that the lady Zobeide almost became enamoured of her, and said within herself, The son of my uncle, Alrashid, is not to be blamed for his passion for her. Then the damsel kissed the ground before Zobeide, and sat down: and they presented to her the viands; and afterwards, the sweetmeat; and they presented the dish in which was the bhang. So she ate of it; and the sweetmeat had not settled in her stomach before her head turned over and she fell down on the floor asleep; whereupon the lady Zobeide said to the female slaves, Take her up to one of the private chambers, and there leave her until I require her to be brought. And they replied, We hear and obey. She then said to one of the eunuchs, Make for us a chest, and bring it to me. And she gave orders to make the semblance of a tomb, and to spread a report that the damsel had been choked and had died. She also warned her chief attendants, that whoevet should say that she was living, that person's head should be struck off. And lo, the Caliph then came back from the chase, and his first inquiry was respecting the damsel. So one of his eunuchs advanced to him; and the lady Zobeide had charged him, that if the Caliph should ask him respecting her, he should say she had died: wherefore he kissed the ground before him, and said to him, O my lord, may thy head long survive! Know for certain that Koutelkulouab hath been choked with food, and hath died. Upon this, the Caliph said, May God not rejoice thee with good tidings, O wicked slave! He then arose and entered the palace, and heard of her death from every one in it, and he said, Where is her tomb? They therefore conducted him thither, and

him something, and put his hand to his pocket. But just then a great clamour arose so the eunuch raised his head, to see what had happened, and lo, the Vizier Giafar the Burnecide was coming forth from the Caliph. Therefore when the eunuch saw him, he rose to him, and walked before him, and they both proceeded to converse together as they walked until the time became tedious. Califa the fisherman waited a considerable while, during which the eunuch looked not towards him, and when his standing was tedious to him, the fisherman placed himself opposite to him, but at a distance from him, and, making a sign to him with his hand, said, O my master Red-face, let me go! And the eunuch heard him, but was ashamed to return him a reply, on account of the presence of the Vizier Giafar. He continued to converse with the Vizier, and so to divert himself from attending to the fisherman. So Califa said, O delayer of the payment of thy debt, may God disgrace every sulky person, and everyone who taketh the goods of others and acteth sulkily to them! I place myself under thy protection, O my master Fat-paunch, begging thee to give me what is my due, that I may go!

The eunuch heard him, but he was abashed at Giafar, and Giafar also saw him as he made signs with his hands and talked to the eunuch, though he knew not what he said to him, and he said to the eunuch disapproving of his conduct, O eunuch, what doth this poor beggar demand of thee? Sandal the eunuch therefore said to him, Doest thou not know this man, O our lord the Vizier? The Vizier Giafar answered, By Allah, I do not know him! And how (he added) should I know this man, when I have not seen him before the present time? So the eunuch replied, O our lord, this is the fisherman whose fish we seized from the bank of the Tigris. I go not

perpetuate its shadow, and keep its branch and its root !

The Vizier Giasfar then went to the Caliph, and the eunuch commanded the men looks that they should not quit the fisherman. So thereupon Califa the fisherman said, How excellent is thy beneficence, O Red-face ! The demander hath become demanded, for I came to demand my money, and they have imprisoned me for the arrears ! And when Giasfar went in to the Caliph, he saw him sitting, hanging down his head towards the ground, with contracted bosom, full of solicitude, singing some plaintive verses, and Giasfar, standing before him, said, Peace be on thee, O Prince of the Faithful, and defender of the dignity of the religion, and descendant of the uncle of the Chief of Apostles —may God favour and preserve him and all his family ! The Caliph therefore raised his head, and replied, And on thee be peace, and the mercy of God, and His blessings ! And Giasfar said, With the permission of the Prince of the Faithful, may his servant speak, and not be restrained ? The Caliph replied, And when was restraint as to speech put upon thee ? Thou, being the chief of the Viziers, shalt speak what thou wilt. So the Vizier Giasfar said to him, I went forth, O our lord, from before thee, desiring to repair to my house, and I saw thy master and thy teacher and thy partner, Califa the fisherman, standing at the gate, and he was displeased with thee, and was complaining of thee, and saying, Extolled be the perfection of God ! I have taught him the art of fishing, and he went to bring me two great baskets, and returned not to me, and this is not consistent with the condition of partnership, nor the condition of teachers. Therefore if thou desire to be a partner, no harm but if not, inform him, that he may take some other than thyself as partner. And when the Caliph heard his

words, he smiled, and the contraction of the bosom that he suffered ceased, and he said to Giasfar, By my life, I conjure thee to tell me, is it true that thou sayest, that the fisherman is standing at the gate? Giasfar answered, By thy life, O Prince of the Faithful, he is standing at the gate. And thereupon the Caliph said, O Giasfar, by Allah, I will assuredly endeavour to accomplish that which is his desire; and if God send him, by my means, misery, he obtaineth it, and if He send him, by my means, prosperity, he obtaineth it. Then the Caliph took a piece of paper, and cut it in pieces, and said, O Giasfar, write with thine own hand twenty sums of money, from a piece of gold to a thousand pieces of gold, and the posts of Judge and Emirs, from the least office to that of Vizier, and twenty kinds of punishment, from the slightest chastisement to slaughter. And Giasfar replied, I hear and obey, O Prince of the Faithful. He wrote the papers with his own hand, as the Caliph commanded him, and after that, the Caliph said, O Giasfar, I swear by my pure forefathers, and my connection by lineage with Hamzah and Akeil, that I desire to cause Califa the fisherman to be brought, and I will order him to take one of these papers, the inscription of which none shall know excepting me and thee; and whatever is written upon it, I will give him possession thereof even if upon it be written the office of Vizier, I will make him possessor of it, and if upon it be written hanging, or amputation, or slaughter, I will do unto him accordingly. So go, and bring him unto me.

When Giasfar, therefore, heard these words, he said within himself, There is no strength nor power but in God, the High, the Great! Perhaps there will prove to be the lot of this poor man something that will occasion his destruction, and I shall be the cause. But the Caliph hath sworn so it only remaineth for

him to enter ; and nought will happen but what God desireth He then went to Califa the fisherman, and laid hold of his hand, desiring to enter with him ; and upon this, the reason of Califa fled from his head, and he said within himself, How have I trifled, that I have come to this ill-omened slave Red-face, and he hath brought me into the company of Fat-paunch ! Giasar ceased not to proceed with him, the memlocks being behind him and before him, and Califa saying, Is not imprisonment enough, that these are behind me and before me, preventing my fleeing ? Giasar still went on with him until he had passed through seven antechambers, when he said to Califa, Wo to thee, O fisherman ! Thou wilt stand before the Prince of the Faithful, and the defender of the dignity of the religion Then he raised the grand curtain, and the eye of Califa the fisherman fell upon the Caliph, who was sitting upon his couch, with the lords of the empire standing in attendance upon him, and when he knew him, he advanced to him and said, A friendly and free welcome to thee, O piper ! It is not right in thee to become a fisherman, and leave me sitting to keep watch over the fish, and go, and not return, so that I was not aware when the memlocks advanced, upon beasts of various colours, and snatched the fish from me, while I stood alone All this was occasioned by thee , for if thou hadst come with the great baskets, quickly, we should have sold of them for a hundred pieces of gold But I came to demand my due, and they imprisoned me And who imprisoned thee also in this place ? And the Caliph smiled, and, lifting up the edge of the curtain, put forth his head from beneath it, and said to him, Advance, and take for thee one of these papers So Califa the fisherman said to the Prince of the Faithful, Thou wast a fisherman, and I see thee to-day to have become an astro-

rejoined, If he die, he will be a' rest. And upon this, Califa the fisherman said to him, May God not rejoice thee with good tidings! Have I made Bagdad strait unto you that ye seek my slaug'her? But Giafar replied, Take for thyself a paper, and beg success of God, whose name be exalted! And he put forth his hand, and took a paper, and gave it to Giafar, who took it from him, and read it, and was silent. The Caliph therefore said to him, Why art thou silent, O son of Yahya? He answered, O Prince of the Faithful, there hath proved to be written upon the paper, The fisherman shall not be given anything. And the Caliph said, There is no good fortune for him to obtain from us. Tell him to depart from before my face. But Giafar said, By thy pure fore-fathers, let him take the third! Perhaps good fortune may befall him by it. And the Caliph replied, Let him take for himself one paper more, and nought beside it. So he stretched forth his hand, and took the third paper, and lo, on it was written, The fisherman shall be given a piece of gold. Giafar therefore said to Califa, I sought for thee prosperity, but God would not that aught should fall to thy lot save this piece of gold. Califa replied, Every hundred blows with a staff for a piece of gold are abundant good fortune. May God not make thy body to be healthy! And the Caliph laughed at him.

Giafar then took the hand of Califa, and went forth with him and when he came to the gate, Sandal the eunuch saw him, and said to him, Come hither, O fisherman! Besow upon us a present from that which the Prince of the Faithful hath given thee while jesting with thee. And Califa replied, By Allah, thou hast spoken truth, O Red-face! And dost thou desire to share with me, O Black-skinned, when I have had a hundred blows with a staff and received one piece of

gold? Thou art absolved of responsibility with respect to it. Then he threw the piece of gold to the eunuch, and went forth, his tears running down upon the surface of his cheek. So when the eunuch saw him in this state, he knew that he had spoken truth he therefore went towards him, and called out to the pages, Bring him back! Accordingly they brought him back, and the eunuch put his hand to his pocket, and took forth from it a red purse, which he opened and shook, and lo, in it were a hundred pieces of gold, and he said, O fisherman, take this gold as the price of thy fish, and go thy way So thereupon Califa the fisherman rejoiced.

He took the hundred pieces of gold, and the Caliph's piece of gold, and went forth, and he had forgotten the beating. And as God (whose name be exalted!) desired the accomplishment of an event that He had decreed, Califa the fisherman passed through the market for female slaves, and he saw a large ring of persons, comprising many people, upon which he said within himself, What are these people? Then he advanced and made his way among the people, who consisted of merchants and others, and the merchants said, Make room for the Captain Zuleyt! So they made room for him, and Califa looked, and lo, there was a sheikh upon his feet, and before him was a chest, upon which was sitting a eunuch, and the sheikh was crying and saying, O merchants, O possessors of riches, who will hazard and hasten to give his money for this chest of which the contents are unknown, from the palace of the lady Zobeide the daughter of Hasim, the wife of the Prince of the Faithful, Alrashid. At what sum shall it be announced for you? May God bless you! Upon this, one of the merchants said, By Allah, this is a hazarding, but I will say something for which I shall not be blameable Be it mine for

rejoined, If he die, he will be at rest. And upon this, Califa the fisherman said to him, May God not rejoice thee with good tidings ! Have I made Bagdad strait unto you that ye seek my slaughter ? But Giasfar replied, Take for thyself a paper, and beg success of God, whose name be exalted ! And he put forth his hand, and took a paper, and gave it to Giasfar, who took it from him, and read it, and was silent. The Caliph therefore said to him, Why art thou silent, O son of Yahya ? He answered, O Prince of the Faithful, there hath proved to be written upon the paper, The fisherman shall not be given anything. And the Caliph said, There is no good fortune for him to obtain from us. Tell him to depart from before my face. But Giasfar said, By thy pure fore-fathers, let him take the third ! Perhaps good fortune may betide him by it. And the Caliph replied, Let him take for himself one paper more, and nought beside it. So he stretched forth his hand, and took the third paper, and lo, on it was written, The fisherman shall be given a piece of gold. Giasfar therefore said to Califa, I sought for thee prosperity, but God would not that aught should fall to thy lot save this piece of gold. Califa replied, Every hundred blows with a staff for a piece of gold are abundant good fortune. May God not make thy body to be healthy ! And the Caliph laughed at him.

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twenty pieces of gold. Another said, For fifty pieces of gold. And the merchants increased their biddings for it until the sum offered amounted to a hundred pieces of gold; when the crier said, Have ye any addition to make, O merchants? And Califa the fisherman said, Be it mine for a hundred pieces of gold and one. So when the merchants heard the words of Califa, they imagined that he was jesting; and they laughed at him, and said, O eunuch, sell it to Califa for the hundred pieces of gold and one. And the eunuch replied, By Allah, I will not sell it save to him! Take it, O fisherman. May God bless thee in it! And give me the gold. Califa therefore took forth the gold, and delivered it to the eunuch, and the contract was concluded. The eunuch then gave away the gold in alms in the place where he stood, and returned to the palace, and acquainted the lady Zobeide with that which he had done; whereat he rejoiced. Califa the fisherman took the chest upon his shoulder; but he could not carry it so, on account of the greatness of its weight; wherefore he carried it upon his head, and came with it to the quarter in which he dwelt, and put it down from his head. He had become fatigued; and he sat meditating upon the events that had happened to him, and began to say within himself, Would that I knew what is in this chest! Then he opened the door of his abode, and laboured to remove the chest until he had brought it into his abode; after which he laboured to open it; but was not able. So he said within himself, What hath happened to my reason, that I have bought this chest? I must break it, and see what is in it. And he applied himself to open the lock; but could not; and he said within himself, I will leave it till the morrow.

He then desired to sleep, but found not a place in

house. She said, Am I not in the palace of the Caliph Haroun Alrashid? He replied, What is Alrashid, O mad woman? Thou art nought but my slave-girl, and this day I bought thee for a hundred pieces of gold and one, and brought thee to my house, and thou wast in this chest, asleep. And when the damsel heard his words, she said to him, What is thy name? He answered, My name is Califa. And how is it (he added) that my star hath become fortunate, when I know that my star was not so? And she laughed and said, Cease to trouble me with these words. Hast thou anything to be eaten? He answered, By Allah, I have not even anything to be drunk, and I, by Allah, have passed two days without eating aught, and I am now in want of a morsel. So she said to him, Hast thou not any money? He replied, Allah preserve this chest, which hath reduced me to poverty! For I have given what I had for it, and become a bankrupt. And the damsel laughed at him, and said, Arise, seek of thy neighbours something that I may eat, for I am hungry.

Califa therefore arose, and went forth from the chamber, and cried out, O people of the quarter! And they were sleeping so they awoke and said, What aileth thee, O Califa? He answered, O my neighbours, I am hungry, and I have not anything for me to eat. And upon this, one came down to him with a cake of bread, and another with a fragment of bread, and another with a bit of cheese, and another with a cucumber. Thus his lap was filled, and he entered the chamber, and put the whole before her, saying to her, Eat. But she laughed at him, and said to him, How shall I eat of this, when I have not a mug of water whereof to drink, so that I fear I may be choked with a morsel, and die? Califa therefore said, I will fill for thee this jar. And he took the

jar, and went forth into the midst of the quarter, and called out, O people of the quarter! So they said to him, What is thy misfortune this night, O Califa? And he answered them, Ye gave me, and I have eaten, but I am thirsty therefore give me to drink. And this one came down to him with a mug, and this with a ewer, and this with a water-bottle, and he filled the jar, went with it into the chamber, and said to the damsel, O my mistress, there remaineth to thee no want. She replied True there remaineth to me no want at present. He then said to her, Speak to me, and tell me thy story. And she replied, Wo to thee! If thou know me not, I will acquaint thee with myself. I am Koutelkuloub, the slave-girl of the Caliph Haroun Alrashid. The lady Zobeide hath become jealous of me, and stupefied me with bhang, and put me into this chest. Then she said, Praise be to God that this easy event happened, and that another event happened not! But this happened not to me save for the sake of thy good fortune, for thou wilt undoubtedly receive from the Caliph Alrashid a large sum of money, that will be the cause of thy becoming rich. Upon this, Califa said to her, Is not he Alrashid in whose palace I was imprisoned? She answered, Yes. And he said, By Allah, I have not beheld anyone more avaricious than he, that piper of little goodness and intellect! For he caused me to receive, yesterday, a hundred blows with a staff, and gave me one piece of gold, although I had taught him the art of fishing, and made him my partner, and he acted perfidiously to me. So she said to him Abstain from this foul language, and open thine eyes, and behave respectfully when thou seest him after this, for if so, thou wilt attain thy desire. And when he heard her words, he was as though he had been sleeping, and awoke, and God removed the veil from his

judgment, for the sake of his good fortune, wherefore he replied, On the head and the eye Then he said to her, In the name of Allah, sleep

Accordingly she arose, and laid herself down and slept, and he slept at a distance from her until the morning, and when she arose in the morning, she demanded of him an ink-case and a piece of paper So he brought them to her, and she wrote to the merchant who was the companion of the Caliph, acquainting him with her case, and the events that had happened to her, that she was in the abode of Califa the fisherman, and that he had purchased her Then she gave to him the paper, and said to him, Take this paper, and go with it to the jewel-market, and inquire for the shop of Benkernas the jeweller, and give him this paper without speaking Califa therefore replied, I hear and obey He took the paper from her hand, and went with it to the jewel-market, and inquired for the shop of Benkernas So they directed him to it, and he came to him and saluted him, and he returned his salutation, but despised him, and said to him, What dost thou want? And he handed to him the paper, which he took, but he read it not, imagining that he was a pauper, who desired of him an alms, wherefore he said to one of his pages, Give him half a piece of silver So Califa said to him, I have no need of alms, but read thou the paper He therefore took the paper and read it, and he understood its contents, and when he knew what it contained, he kissed it, and put it on his head, and, rising, he said to Califa, O my brother, where is thy house? Califa said to him, And what desirest thou with regard to my house? Is it thy desire to go to it to steal my slave-girl? He answered him, No but I will buy for thee something that thou shalt eat with her So thereupon Califa replied, My abode is in such a quarter And

the jeweller said to him, Thou hast done well. May God not give thee health, O unfortunate! Then he cried out to two of his black slaves, and said to them, Go with this man to the shop of Mohsin the money-changer, and say to him, O Mohsin, give this person a thousand pieces of gold,—and return ye with him to me speedily. Accordingly the two slaves went with Califa to the shop of the money-changer, and said to him, O Mohsin, give this man a thousand pieces of gold. He therefore gave him them, and Califa took them, and returned with the two slaves to the shop of their master, whom they found riding upon a light-paced mule worth a thousand pieces of gold, with the memlooks and pages around him, and by the side of his mule was a mule like it, saddled and bridled. The jeweller then said to Califa, In the name of Allah, mount this mule. But Califa replied, I will not mount. By Allah, I fear that she would throw me. The merchant Benkernas, however, said to him, By Allah, thou must mount. So Califa advanced to mount her, and he mounted her back-foremost, and laid hold of her tail and cried out, whereupon she threw him on the ground, and the people laughed at him, and he rose and said, Did I not say to thee, I will not mount this great ass?

Then Benkernas left Califa in the market, and went to the Prince of the Faithful, and gave him information of the damsel, after which he returned, and removed her to his own house. And Califa went to his house to see the damsel, and beheld the people of the quarter assembled, and saying Verily, Califa is to-day altogether terrified! Whence can this damsel have come into his possession? And one of them said, This man is a mad rascal. Probably he found her in the way, intoxicated, and carried her and brought her to his house, and hath not absented

himself save because he knew his crime. And while they were talking, lo, Califa approached them, and they said to him, How is thy condition, O poor man? Dost thou not know what hath happened to thee? He answered, No, by Allah. And they said, Just now some memlocks came and took thy slave-girl, and they sought thee, but found thee not. So Califa said, How did they take my slave-girl? And one said, Had he fallen in their way, they had slain him. And Califa paid no regard to them, but returned running to the shop of Benkernas, and he saw him riding, and said to him, By Allah, it is not right in thee, for thou divertedst my attention, and sentest thy memlocks, and they have taken my slave-girl. And he replied, O madman, come hither, and be thou silent! Then he took him and conducted him to a house of handsome construction, which he entered with him, and he saw the damsel sitting in it upon a couch of gold surrounded by ten slave-girls resembling moons. And when Benkernas saw her, he kissed the ground before her, and she said to him, What hast thou done with my new master, who purchased me with all that he possessed? He answered her, O my mistress, I have given him a thousand pieces of gold. And he related to her the story of Califa from its beginning to its end, whereupon she laughed, and said, Blame him not, for he is a man of the vulgar class. Then she said, And these thousand pieces of gold besides are a present from me to him, and if it be the will of God (whose name be exalted!), he shall receive from the Caliph what will enrich him.

Now while they were talking, lo, a eunuch from the palace of the Caliph advanced demanding Koutel-kuloub, for the Caliph knew that she was in the house of Benkernas, and when he knew that, he could not endure her absence, wherefore he gave orders to

bring her. And when she went to him, she took Califa with her. She went on until she approached the Caliph; and on her coming to him, she kissed the ground before him; and he rose to her, and saluted her and welcomed her, and asked her how had been her state with him who had purchased her. So she answered him, He is a man named Califa the fisherman, and here he is standing at the gate; and he hath mentioned to me that he hath a reckoning to make with our lord the Prince of the Faithful, on account of the partnership that was between him and the Prince of the Faithful in the trade of fishing. Upon this the Caliph said, Is he standing there? She answered, Yes. And he gave orders to bring him. Therefore he came; and he kissed the ground before the Caliph, and prayed for the continuance of his glory and blessings; and the Caliph wondered at him, and laughed at him, and asked him how he had conducted himself to Koutelkuloob. So he told him that he had treated her respectfully, and he repeated to him the account of all that had happened to him from first to last, while the Caliph laughed at him. He told him the story of the eunuch, and what happened to him with him, and how he gave him the hundred pieces of gold, in addition to the piece of gold that he had received from the Caliph. He told him also of his entering the market, and his buying the chest for the hundred pieces of gold and one, not knowing what was in it; and he related to him the whole story, from the beginning to the end. And the Caliph laughed at him; his bosom became dilated, and he said to him, We will do as thou desirest, O thou who hast conveyed to the owner his rightful property! Then he was silent. And after that, the Caliph gave orders to present him with fifty thousand pieces of gold, and a sumptuous robe of honour, of the apparel

of the great Caliphs, and a mule, and he gave to him black slaves to serve him. Thus he became as though he were one of the kings of that age. And the Caliph was rejoiced at the return of his slave-girl, and knew that all this was of the doings of the lady Zobeide, the daughter of his uncle, wherefore his rage against her was excessive, and he forsook her for a length of time, and visited her not, nor inclined to her.

So when she was certified thereof, she was affected with great anxiety on account of his wrath. Her complexion became sallow after redness, and when endurance wearied her, she sent a letter to the son of her uncle, the Prince of the Faithful, apologising to him, and confessing her crime, and she recited these verses —

I long to experience your former approbation, that I
may quench the fire of my grief and sorrow
O my lord, have pity for the excess of my passion, for
this that I have suffered from you is sufficient!
My patience hath failed since your estrangement O my
beloved, and what was bright in my life you have
rendered turbid
I shall live if you fulfil the vows that you made me,
and if you grant me not fulfilment I shall die
Suppose I have committed a crime forgive it. For
by Allah how sweet is the beloved when he
pardooseth!

Therefore when the letter of the lady Zobeide came to the Prince of the Faithful, and he read it, he knew that she had acknowledged her crime, and sent to apologise to him for that which she had done. So he said within himself, Verily, God forgiveth all sins, for He is the very forgiving, the merciful. And he sent to her a reply to her letter, containing the expression of his satisfaction and forgiveness, and pardon of what was past, whereupon she experienced great joy.

The Caliph then assigned Califa a monthly allowance of fifty pieces of gold, and he acquired, in the estimation of the Caliph, great dignity and high rank, and honour and respect. Califa kissed the ground before the Prince of the Faithful on his going forth, and went forth walking with stately gait, and when he came to the entrance, the eunuch who had given him the hundred pieces of gold saw him and knew him, and said to him, O fisherman, whence came to thee all this? So he told him what had happened to him from first to last. And the eunuch rejoiced at that, seeing that he had been the cause of his becoming rich, and he said to him, Wilt thou not give me a present from this wealth that hath become thine? And Califa put his hand to his pocket, and took forth from it a purse containing a thousand pieces of gold, which he handed to the eunuch, but the eunuch said to him, Take thy wealth. May God bless thee in it! —and he wondered at his generosity and the liberality of his mind, considering his late poverty. Califa then went forth from the eunuch riding upon the mule, and attended by the servants with their hands upon her haunches. Thus he proceeded until he came to the khan, the people diverting themselves with gazing at him, and wondering at the glory that had beset him, and they advanced to him after he had alighted from the mule, and asked him respecting the cause of that good fortune. He therefore acquainted them with the events that had happened to him from first to last. Then he purchased a house of handsome structure, and expended upon it a large sum of money, so that it became perfect in beauty. He took up his abode in that house, and when he had settled himself in it, he demanded for himself in marriage one of the daughters of the chief men of the city, of the beautiful damsels, and took her as his wife, and he experienced the

utmost delight, and exceeding pleasure, and happiness. He became in a state of abundant affluence and complete prosperity, and when he beheld himself in that state of enjoyment, he thanked God (whose perfection be extolled, and whose name be exalted¹) for the abundant affluence and successive favours that He had bestowed upon him, praising his Lord with the praise of the grateful. He used frequently to visit the Caliph Haroun Alrashid, being well received by him, and Alrashid used to cover him with his benefits and munificence. So Califa ceased not to live in a state of the most perfect affluence and happiness and glory and hilarity, enjoying abundant wealth and rising elevation, and a pleasant, agreeable life, and pure, grateful delight, until he was visited by the terminator of delights and the separator of companions. Extolled be the perfection of Him to whom belong glory and permanence, and who is living, everlasting who will never die¹!

would expend it for food and drink. Then he would sell the stuff that he had received, after its owner had gone, and expend its price for food and drink and other things. He ate nothing but what was good, of the most excellent of food, nor did he drink ~~care~~ of the best of the drinks that dispelled the reason. And when the owner of the stuff came to him, he would say to him, To-morrow come to me before sunrise, and thou wilt find thy stuff dyed. Therefore the owner would go, and say within himself, One day soon followeth another. Then he would come to him the next day, at the time appointed, and the dyer would say to him, Come to-morrow, for yesterday I was not at leisure, having with me guests, so I was occupied in doing what was expedient for them until they went. To-morrow, before sunrise, come and receive thy stuff dyed. And he would go, and come to him again on the third day, when the dyer would say to him, Verily, I was yesterday excusable, for my wife gave birth to a child in the night, and all the day I was engrossed in transacting affairs, but to-morrow, without fail, come and receive thy stuff dyed. The man would therefore come to him again at the time appointed, and the dyer would practise with him some other stratagem, of any kind, and swear to him. And he would not cease to promise him and to swear when he came to him, until the customer would become impatient, and say to him, How often wilt thou say to me, To-morrow? Give me my stuff, for I do not desire it to be dyed. And thereupon the dyer would say, By Allah, O my brother, I am abashed at thee, but I will tell thee the truth, and may God harm everyone who harmeth men with respect to their goods! So the man would say to him, Tell me what hath happened. And he would reply, As to thy stuff, I dyed it in a manner unequalled, and spread it upon

dye, he would not appear to him, nor show himself to him. Thus he continued to do for years, but it happened to him, one day, that he received a thing of a violent man, and sold it, and expended its price, and its owner came to him every day, but saw him not in the shop, for whenever the dyer saw anyone who had aught to demand of him, he used to fly from him into the shop of the barber Abousir. And when that violent man had not found him in his shop, and this conduct of his wearied him, he repaired to the Cadi, and, having brought one of his sergeants to his shop, nailed up its door in the presence of a company of the faithful, and sealed it, for he saw not in it aught excepting some earthen basins broken in pieces, and found not in it anything to compensate him for his stuff. Then the sergeant took the key, and said to the neighbours, Tell him to bring the property of this man, and come to receive the key of his shop. And the man and the sergeant went their ways.

Abousir, upon this, said to Aboukir, What is thy misfortune? For everyone who bringeth to thee a thing thou makest to lose it. Whither is gone the property of this violent man?—O my neighbour, he answered, verily it was stolen from me.—Wonderful! replied Abousir. Whenever anyone giveth thee a thing, doth a thief steal it from thee? Art thou at enmity with all the thieves? But I imagine that thou liest. Acquaint me then with thy case. And he said, O my neighbour, no one has stolen from me aught.—Then what dost thou, asked Abousir, with the men's goods? He answered him, Whenever anyone giveth me aught, I sell it, and expend its price. Abousir said to him, Is this allowed thee by God? Aboukir replied, I do this only in consequence of poverty, for my trade is unprofitable, and I am a poor man, having nothing in my possession. And he pro-

ceeded to talk to him of the unprofitableness of his trade, and the littleness of his business, and Abousir spoke to him of the unprofitableness of his trade also, and said, I am a craftmaster, I have no equal in this city, but no one is shaved at my shop because I am a poor man, and I have conceived a hatred for this art, O my brother So Aboukir the dyer said to him, And I also have conceived a hatred for my art on account of its unprofitableness But, O my brother, what is the inducement for our residing in this town? Let me and thee journey from it, and divert ourselves in other countries, and our arts, which we shall carry with us, will be in demand in all countries, and when we travel, we shall enjoy the fresh air, and be relieved from this excessive anxiety And Aboukir ceased not to commend travel to Abousir until the latter became desirous of emigration So they both agreed to travel, and Aboukir rejoiced that Abousir was desirous of doing so, and he recited these verses —

Transport thyself from home in search of eminence,
and travel for in travels are five advantages

The d spelling of anxiety and the gaining of sub
sistence and knowledge and good manners, and
the society of the noble

If it be said that in travels are grief and affliction and
the dispersion of friends and the incurring of
difficulties

The death of a man is better than his living in the
abode of contempt between the slanderer and the
envier

And when they determined to travel, Aboukir said to Abousir, O my neighbour, we have become brothers, and there is no difference between us so it is requisite that we recite the opening chapter of the Coran in confirmation of our agreement that he of us who is occupied shall make gain and feed him of us who is unoccupied, and whatever remaineth he will put into a

chest; and when we return to Alexandria, we will divide it between us truly and equally" Abousir replied, "And it shall be so." And they recited the chapter in confirmation of their agreement that the occupied should make gain and feed the unoccupied.

Abousir locked his shop, and gave the keys to its owner, and Aboukir left the key of his shop with the sergeant of the Cadi, and left the shop closed and sealed. Then they took their things, and in the morning they set forth, embarking in a galleon upon the sea. They departed that day, and aid attended them, and by the complete good fortune of the barber, it happened that among all who were in the galleon there was not a single barber, and there were in it a hundred and twenty men, beside the captain and the sailors. And when they loosed the sails of the galleon, the barber arose and said to the dyer, "O my brother, this is a sea we stand in need here of food and drink, and we have not with us more than a little stock of provisions, but probably someone will say to me, 'Come hither, O barber, shave me — and I will shave him for a cake of bread, or for a farthing or for a drink of water' so I shall profit thereby, I and thou." And the dyer replied, "No harm." Then he laid down his head, and slept, while the barber arose and took his apparatus, together with the cup, and, having put upon his shoulder a piece of rag to serve instead of the towel (for he was a poor man), passed am d the passengers, and one said to him, "Come hither, O craftsman shave me." So he shaved him, and when he had shaved that man, he gave him a farthing, whereupon the barber said to him, "O my brother, I have no need of this farthing, and hadst thou given me a cake of bread, it had been a more blessed gift to me on this sea, for I have a compulsion, and our provisions are but little." And he



AND WHEN HE HAD SHAVED THAT MAN HE GAVE HIM
A PARTING.

— *Story of Abouar and Abouakir* *

gave him a cake of bread and a piece of cheese, and filled for him the cup with fresh water. He therefore took those things, and came to Aboukir, and said to him, Take this cake of bread, and eat it with the cheese, and drink what is in the cup. And he took them of him, and ate and drank. Then Abousir the barber after that took his apparatus, with the rag upon his shoulder and the cup in his hand, and went about the galleon, among the passengers, and he shaved one man for two cakes of bread, and another for a piece of cheese. Demands were made for his services, and whenever anyone said to him, Shave me, O crafts-master,—he bargained with him for two cakes of bread and a farthing, and there being in the galleon no barber beside him, sunset came not before he had collected thirty cakes of bread and fifteen farthings, beside which he got cheese and olives and caviar. Whenever he demanded anything, they gave it him, so that he became in possession of an abundance of things. He also shaved the captain, and complained to him of the smallness of his stock of provisions for the voyage, and the captain said to him, Welcome to thee! Bring thy companion every night, and sup ye with me, and suffer not anxiety as long as ye voyage with us.

He then returned to the dyer, and saw that he had not ceased to sleep so he woke him, and when Aboukir awoke, he saw at his head an abundance of bread and cheese and olives and caviar, and he said to Abousir, Whence gottest thou this? Abousir answered, From the bounty of God, whose name be exalted! And Aboukir desired to eat but Abousir said to him, Eat not, O my brother, of this. Leave it to be of use to us at another time. And know that I have shaved the captain, and I complained to him of the littleness of our stock of provisions, whereupon he said to me, Welcome to thee! Bring thy companion

abundance of good things? See then what he hath sent thee, when I informed him that thou wast sick

Aboukir replied, Give it me And Abousir handed to him the dish and he took it from him, greedy for it and for other food, like the grinning dog, or the bone-breaking lion, or the roc when it pounceth upon the pigeon, or like him who hath almost died of hunger, and Aboukir, seeing some viands, proceeded to eat Abousir then left him, and went back to the captain, and drank coffee with him, after which he returned to Aboukir, and he saw that he had eaten all that was in the dish, and thrown it aside empty So he took it and conveyed it to one of the servants of the captain, and went back to Aboukir, and slept until the morning And on the following day, Abousir proceeded again to shave, and whenever anything came to him, he gave it to Aboukir, who ate and drank sitting still, not rising save when he was obliged to do so, and every night, Abousir brought him a full dish from the captain

They continued in this state twenty days, until the galleon moored in the harbour of a city, whereupon they both landed from the galleon, and entered the city, and took for them a chamber in a khan Abousir furnished it, and bought all that they required, and brought some meat and cooked it, while Aboukir slept from the time that he entered the chamber He awoke not until Abousir roused him, and put the table before him, and when he awoke, he ate, and after that, he said to Abousir, Blame me not, for I am giddy Then he slept again And they remained in this state forty days Every day the barber took his apparatus, and went about the city, practised his art for such remuneration as destiny allotted him, and, returning, found Aboukir sleeping So he would wake him, and when he awoke, he would betake

himself to eating with voracity, eating as he who is not sated nor contented, after which he would sleep again. He ceased not to do thus for forty days more, and every time that Abousir said to him, Sit and rest thyself, and go forth and take an airing in the city, for it is a diverting and gay place, and there is no equal to it among the cities,—Aboukir the dyer would reply, Blame me not, for I am giddy. And Abousir the barber did not like to trouble his heart, nor to make him hear a word that would vex him. But on the forty-first day, the barber fell sick, and was unable to go abroad, and he engaged the door-keeper of the khan to serve him gratuitously. He performed for them their affairs, bringing them their food and drink, and all the while Aboukir ate and slept. The barber ceased not to employ the door-keeper of the khan to perform gratuitously his affairs for the space of four days, and after that the disease of Abousir became so violent that he was unconscious by reason of its severity.

But as to Aboukir, hunger tortured him. So he arose and searched the clothes of Abousir, and saw in his possession a sum of money, and he took it, and closed the door of the chamber upon Abousir, and departed, without informing anyone, and the door-keeper was in the market, wherefore he saw him not when he went forth. Aboukir then betook himself to the market, and clad himself in costly clothes, and proceeded to go about the city, and to divert himself. He saw it to be a city of which he had not found the like among cities, but all the apparel of its inhabitants was white and blue without any other colour. And he came to a dyer and saw all that was in his shop to be blue, and producing to him a handkerchief, he said to him O master, take this handkerchief and dye it, and receive thy pay. The dyer replied, The pay for dyeing this will be twenty pieces of silver. So

Aboukir said to him, We should dye this in our country for two pieces of silver The man rejoined, Go, dye it in your country, but as to me, I will not dye it save for twenty pieces of silver the pay will not fall short of this sum in the least. Upon this, Aboukir said to him, What colour dost thou desire to dye it? The dyer answered him, I will dye it blue Aboukir said to him, I desire that thou shouldst dye it for me red The man, however, replied, I know not how to dye red Aboukir said, Green The dyer replied, I know not how to dye green Aboukir said, Yellow The dyer replied, I know not how to dye yellow And Aboukir proceeded to enumerate to him the colours, one after another, but the dyer replied, We in our country are forty masters, not one more nor one less, and when one of us dieth, we teach his son, and if he leave not a son, we are deficient by one When one leaveth two sons, we teach one of them, and if he die, we teach his brother This our trade is strictly regulated, and we know not how to dye any colour excepting blue alone So Aboukir the dyer said to him, Know that I am a dyer, and I know how to dye all colours I desire that thou wouldest take me into thy service for pay, and I will teach thee the art of dyeing all colours, that thou mayest glory therein over all the company of dyers But he replied, We allow not a stranger to enter our trade ever Aboukir said to him, And if I open for myself alone a dyeing shop? The man answered him, Thou canst not do that ever And thereupon Aboukir left him, and went to the second, and he said to him as the first had said, and he ceased not to go from dyer to dyer until he had gone round to the forty masters, but they would not admit him either as a hired servant or as a master He went also to the sheikh of the dyers and informed him, but he replied, We do not allow a stranger to enter our trade

when he had finished the dyeing of the stuffs of the King, he took them and went up with them to the court, and on the King's seeing those dyed stuffs, he was delighted with them, and conferred upon him exceeding favours. All the troops also brought to him stuffs, saying to him, Dye for us thus. And he dyed for them according to their desires, and they threw to him gold and silver. Then his fame spread abroad, and his dyeing-shop was named the dyeing-shop of the Sultan. Prosperity came in upon him by every way, and of all the dyers, not one could speak to him, save only that they used to come to him and kiss his hands, and apologise to him for their past injurious conduct to him, offering themselves to him, and saying to him, Make us servants to thee. But he would not accept one of them. He had male black slaves, and female slaves, and he collected abundant wealth.

Now as to Abousir, when Aboukir had closed the door of the chamber upon him, after he had taken his money, and gone and left him sick, in a state of unconsciousness, he lay in that chamber, with the door closed upon him, and remained so three days. The door-keeper of the khan then observed the door of the chamber, and saw it closed, and he saw not either of these two persons until sunset, nor knew he any tidings of them. So he said within himself, Perhaps they have travelled away without paying the rent of the chamber, or died, or what can be their case? And he came to the door of the chamber, and saw it closed, and he heard the groaning of the barber within it, and saw the key in the wooden lock. He therefore opened the door and entered, and saw the barber groaning, so he said to him, No harm shall befall thee. Where is thy companion? And the barber replied, By Allah, I have not recovered from the

stupefying effects of my disease save on this day, and I called out, but no one returned me a reply I conjure thee by Allah, O my brother, that thou look for the purse beneath my head, and take from it five farthings, and buy for me with them something wherewith I may sustain myself, for I am in a state of extreme hunger Accordingly, the door-keeper stretched forth his hand, and took the purse, and he saw it empty, wherefore he said to the barber, Verily the purse is empty there is not in it aught So Abousir the barber knew that Aboukir had taken what was in it, and fled, and he said to the door-keeper, Hast thou not seen my companion? He answered him, For the space of three days I have not seen him, and I imagined not anything but that thou hadst travelled away with him And the barber replied, We travelled not, but he coveted my money, and he took it and fled, when he saw me sick Then he wept and wailed But the door keeper of the khan said to him, No harm shall befall thee, and he will receive the recompence of his conduct from God The door-keeper then went and cooked for him some broth, and, having ladled out for him a dishful, gave it to him, and he ceased not to attend to him for the space of two months, maintaining him from his own purse, until he perspired profusely, and God cured him of the disease that he had been suffering After this, he rose upon his feet, and said to the door keeper of the khan, If God (whose name be exalted¹) enable me, I will recompense thee for thy good actions to me, but none, save God in His bounty, will recompense The door-keeper, however, replied Praise be to God for thy health! I did not unto thee that service save from a desire of seeing the face of God, the Bountiful

The barber then went forth from the khan, and

passed through the markets, and destiny brought him to the market in which was the dyeing-shop of Aboukir. There he saw the stuffs dyed of various colours, spread [upon ropes] at the entrance of the dyeing-shop, and the people crowding together, diverting themselves with the sight of them. So he asked a man of the inhabitants of the city, and said to him, What is this place, and wherefore do I see the people crowding together? And the person whom he asked answered him, This is the Sultan's dyeing-shop, which he founded for a stranger named Aboukir, and whenever he hath dyed a piece of stuff, we assemble around it, and divert ourselves with the sight of his dyeing, for there are not in our country dyers who know how to dye these colours and such and such events happened to him with the dyers who are in the city. He told him what had occurred between Aboukir and the dyers, and that he had complained of them to the Sultan, who thereupon had aided him, and built for him this dyeing-shop, and given him such and such things and he acquainted him with all that had happened.

Upon this, Abousir rejoiced, and said to himself, Praise be to God, who hath aided him so that he hath become a master-tradesman! And the man is excusable. Probably he hath been diverted from thinking of thee by his work, and forgotten thee, but thou actedst kindly to him and treatedst him with generosity, when he was unoccupied, and when he seeth thee he will rejoice in thee and treat thee with generosity, like as thou hast treated him. He then advanced towards the door of the dyeing-shop and saw Aboukir sitting upon a high mattress upon a marble-seat at the door of the dyeing-shop with a suit of the apparel of kings upon him, and before him four black slaves and four white memlooks wearing the most sumptuous apparel

from his mischief The people therefore reviled him after his departure

Abousir returned to the khan, and sat reflecting upon that which Aboukir had done to him, and he ceased not to sit until the pain of the beating became alleviated, when he went forth and passed through the markets of the city, and it occurred to his mind that he should enter the bath So he asked a man of the inhabitants of the city, and said to him, O my brother, which is the way to the bath? But the man said to him, And what is the bath? He replied, A place in which people wash themselves, to remove the impurities that are upon them, and it is of the best of the good things of the world. Upon this the man said to him, Dostake thyself to the sea He replied, I desire the bath. But the man said to him, We know not what kind of thing the bath is we all of us go to the sea even the King, when he desireth to wash himself, goeth to the sea. So when Abousir knew that there was not a bath in the city, and that its inhabitants knew not the bath, nor what kind of thing it was, he repaired to the council of the King, and went in to him, and, having kissed the ground before him, and prayed for him, said to him, I am a man of a strange country, and my trade is that of a bath keeper, and I entered thy city, and desired to repair to the bath, but saw not in it even one bath, and how is it that the city which is of the most beautiful description is without a bath, which is one of the best of the delights of the world? So the King said to him, What is the bath? He proceeded, therefore, to describe it to him, and said to him, Thy city will not be a perfect city unless there be in it a bath. And upon this the King said to him, Welcome to thee! And he clad him in a suit of apparel of which he existed not, gave him a horse and two black slaves, and bestowed upon him four female slaves, and two

say, O creatures of God, repair to the bath, which is named the bath of the Sultan! So the people came thither, and he ordered the memlooks to wash the bathers. The people descended into the tank, and came up, and after they had come up, they sat upon the raised floor, while the memlooks rubbed them as Abousir had taught them, and the people continued to enter the bath, and to gratify their desire thereby, and go forth, without paying, for the space of three days.

After that, on the fourth day, Abousir invited the King to the bath. So he mounted with the great men of his empire, and they went thither. He pulled off his clothes, and entered [the inner apartment], and Abousir entered, and rubbed the King with the bag, removing from his person the impure particles like twists of thread, and showing them to him, whereat the King rejoiced. Then putting his hand upon his body made a sound, by reason of its smoothness and cleanliness. And after Abousir had washed his skin, he mixed for him some rosewater with the water of the tank, and the King descended into the tank and came forth, and his skin was softened, and he experienced a liveliness which in his life he had never known before. Then, after that, Abousir seated him upon the raised floor, and the memlooks proceeded to perform upon him the operation of gently rubbing and pressing him, while the perfuming-vessels diffused the odour of aloes-wood. And the King said, O master, is this the bath? Abousir answered, Yes. And the King said to him, By my head, my city hath not become a city save by this bath. He then said to him, What wilt thou take as pay for each person? Abousir answered, What thou shalt command me I will take. And he ordered him to take a thousand pieces of gold, saying to him, From everyone who wisheth in thy bath take a thousand pieces of gold. But Abousir

replied, Pardon, O King of the age ! Verily all men are not alike , for among them is the rich, and among them is the poor , and if I took from everyone a thousand pieces of gold, the bath would become void, since the poor man cannot pay the thousand pieces of gold So the King said, And how then wilt thou act with respect to the pay ? Abousir answered, I will regulate the pay generously , and everyone who can afford a thing, his soul consenting to it, shall give that thing Thus we shall take from every man according to his condition , for if the case be so, the people will come to us , and he who is rich will give according to his rank, while he who is poor will give that to which his soul consenteth If the case be thus, the bath will be in action, and it will be in excellent condition , but is to the thousand pieces of gold, it is the gift of the King, and everyone cannot afford it And the great men of the empire pronounced his words to be true, and said, This will be the right course, O King of the age Dost thou imagine that the people are all like thee, O glorious King ? The King replied, Verily, your saying is true , but this is a stranger, a poor man, and to treat him with generosity is incumbent on us , for he hath made in our city this bath, the like of which we have never in our lives seen, and our city hath not been adorned, and acquired importance, without it so if we show him generosity by giving him excessive pay, it will not be much But they said, If thou treat him with generosity, do so by bestowing upon him of thine own wealth, and let the King's generosity be shown to the poor by the smallness of the pay for bathing, in order that thy subjects may pray for thee , but as to the thousand pieces of gold, we are the great men of thine empire, and yet our souls consent not to give it how then can the souls of the poor consent thereto ? The King therefore said,

O great men of my empire, every one of you shall give him this time a hundred pieces of gold, and a memlook, and a female slave, and a male black slave. And they replied, Yes, we will give him those things, but after this day, everyone who entereth shall only give him what his soul shall consent to. And he said, There will be no harm in that.

Accordingly each of the great men gave him a hundred pieces of gold, and a female slave, and a memlook, and a male black slave, and the number of the great men who bathed with the King on this day was four hundred souls. So the number of the pieces of gold that they gave him was forty thousand, and of the memlooks, four hundred, and of the male black slaves, four hundred, and of the female slaves, four hundred, and enough was this gift! The King also gave him ten thousand pieces of gold, and ten memlooks, and ten female slaves, and ten male black slaves. Abousir therefore advanced, and kissed the ground before the King, and said to him, O fortunate King, endowed with right judgment, what place will contain me with these memlooks, and female slaves, and male black slaves? The King replied, I ordered *not* my grandees to do this save in order that we might collect for thee a great quantity of wealth, for perhaps thou hast reflected upon thy country and thy household, and longed to see them, and desired to voyage to thy home, and thou wilt have taken from our country a large quantity of wealth to which thou mayest have recourse for thy subsistence as long as thou shalt live in thy country. But Abousir rejoined, O King of the age (may God strengthen thee!), verily these numerous memlooks, and female slaves, and male black slaves, are proper only for Kings, and hadst thou given orders to present me with ready money, it had been better for me than this army, for they will eat, and drink, and

dress, and whatever wealth I acquire, it will not suffice them to expend for their support. And upon this the King laughed, and said, By Allah, thou hast spoken truth, for they have become a heavy army, and thou hast not ability to expend what will be sufficient upon them. But wilt thou sell them to me, each one for a hundred pieces of gold? He answered, I sell them to thee for this price. So the King sent to the treasurer, desiring him to bring him the money, and he brought it, and the King gave Abousir the price of the whole, complete and entire, after which he bestowed them upon their former owners, saying, Everyone who knoweth his male black slave, or his female slave, or his memlook, let him take such slave, for they are a gift from me unto you. And they complied with the command of the King, each of them taking what appertained to him. Abousir then said to the King, May God relieve thee, O King of the age, as thou hast relieved me from these ghouls, whom none but God can satiate! And the King laughed at his words, and said that he had spoken truth, and he took the great men of his empire, and returned from the bath to his palace.

Abousir passed the ensuing night counting the gold and putting it into the bags and sealing them. And he had with him twenty male black slaves, and twenty memlooks, and four female slaves to serve him. And when the morning came, he opened the bath, and sent a crier to cry and say, Whosoever entereth the bath and washeth, he shall give that to which his soul shall consent, and what his generosity shall require him to give. He seated himself by the chest, and those who desired to bathe rushed upon him, everyone who entered putting down what was easy to him to give, and the evening came not before the chest was filled with the good gifts of God, whose name be exalted!

Then the Queen desired to enter the bath so when this was made known to Abousir, he divided the day on her account into two portions, making from day-break to noon the portion of the men, and from noon to sunset the portion of the women. And when the Queen came, he stationed a female slave behind the chest. He had taught four female slaves the arts of washing women and plaiting their hair, so that they became skilful performers of these arts, and the Queen, on her entering, was pleased by what she saw, her bosom became dilated, and she put down a thousand pieces of gold. His fame spread throughout the city, and everyone who entered treated him with honour, whether he were rich or poor, and good fortune came in to him by every way. He became acquainted with the King's guards, and gained companions and friends, and the King used to come to him one day in the week, when he gave him a thousand pieces of gold, the other days of the week being for the great men and the poor, and he used to behave kindly to the people, and to treat them with the utmost courtesy. It happened also that the King's sea-captain came in to him in the bath one day, whereupon Abousir pulled off his clothes, and entered [the inner apartment] with him, and proceeded to rub and press him, treating him with exceeding courtesy. And when he came forth from the bath, he made for him sherbet and coffee, and as the captain was desirous to give him something, he swore that he would not receive from him aught. So the captain was grateful for his kindness, on account of the exceeding courtesy that he had experienced from him, and his beneficence to him, and he became perplexed respecting what he should give to the bath-keeper in return for his generous conduct to him.

Meanwhile, Aboukir heard all the people eagerly

talking of the bath, every one of them saying, Verily this bath is the delight of the world, without doubt! If it be the will of God, O such-a-one, thou shalt go with us to-morrow into this delectable bath. So Aboukir said within himself, I must go like others, and see this bath that hath captivated the minds of men. Then he put on the most sumptuous of the apparel that he had, mounted a mule, took with him four black slaves and four memlooks, who walked behind him and before him, and repaired to the bath. He alighted at the door of the bath; and when he was at the door, he smelt the odour of aloes-wood, and saw men entering and men coming forth, and he saw the benches fully occupied by great and small. He then entered the vestibule, and saw Abousir, who rose to him, and rejoiced at seeing him; and Aboukir said to him, Is this fulfilling the covenant of the sons of the ingenuous? I have opened for myself a dyeing-shop, and become the master-dyer of the city, and acquainted with the King, and have become in a state of prosperity and authority, yet thou comest not to me, nor inquirest respecting me, nor sayest, Where is my companion? I have been unable to find thee while searching for thee, and sending my black slaves and my memlooks to search for thee in the khans and in all other places; for they knew not how to find thee, nor did anyone give them tidings of thee. So Abousir replied, Did I not come to thee, and didst thou not call me a thief, and beat me, and disgrace me among the people? And thereupon Aboukir was grieved, and said, What are these words? Art thou the person whom I beat? Abousir answered him, Yes; that person was myself. And Aboukir swore to him a thousand oaths that he knew him not, and said, One resembling thee used to come every day and steal people's stuffs, and I imagined that thou wast

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that person. And he proceeded to feign repentance, and to strike hand upon hand, and say, There is no strength nor power but in God, the Great! We have acted injuriously to thee, but would that thou hadst acquainted me with thyself, and said, I am such-a-one. The fault therefore is thine, because thou didst not acquaint me with thyself; especially as I was confounded by the multiplicity of my occupations. And upon this, Abousir said to him, May God pardon thee, O my companion! This event was secretly predestined, and reparation is God's affair Enter, pull off thy clothes, and bathe and enjoy thyself. Aboukir rejoined, By Allah, I conjure thee that thou pardon me, O my brother! And Abousir said to him, May God acquit thee of responsibility, and pardon thee! For it was an even* predestined from eternity to befall me

answered, Yes. And Aboukir said, Praise be to God who hath saved thee from the wickedness of this villain, the enemy of the religion, and he is the bath-keeper. The King therefore said to him, And what is his desire? And Aboukir answered, Know, O King of the age, that if thou enter the bath after this day, thou wilt perish. Wherefore? said the King. He answered him, Verily the bath-keeper is thine enemy, and the enemy of the religion, for he induced thee no to found this bath save because he desirereth to poison thee in it. He hath made for thee a thing, and when thou enterest the bath, he will bring it to thee, and will say to thee, This is a remedy whosoever applieth it to himself, it will cause the hair to fall off from the part with ease. And it is not a remedy on the contrary, it is a cause of terrible disease, and a deadly poison. The Sultan of the Christians hath promised this villain that, if he slay thee, he will liberate his wife and his children from captivity, for his wife and his children are in captivity in the land of the Sultan of the Christians. I also was in captivity with him in their country, but I opened a dyeing-shop, and dyed for them stuffs of various colours, in consequence of which they inclined the heart of the King to favour me, and the King said to me, What dost thou desire? So I desired of him emancipation and he emancipated me, and, having come to this city, I saw the man in the bath. I therefore asked him and said to him, How was effected thine escape, and the escape of thy wife and thy children? And he answered, I and my wife and my children ceased not to remain in captivity until the King of the Christians held a court, and I was present at it among the rest, standing among the people, and I heard them enter upon the mention of the King, and proceed until they mentioned the King of this city,

to the service of the King, and rubbed him with the bag, after which he said to him, O King of the age, I have made a remedy for clearing away the hair. So he said, Bring it to me. And he brought it before him, and the King perceived its smell to be abominable. It appeared sure to him, therefore, that it was poison, and he was enraged, and called out to the guards, saying, Seize him! Accordingly, the guards laid hold upon him, and the King went forth, infused with rage, no one knowing the cause of his rage, and by reason of the violence of the rage of the King, he informed not anyone, nor did anyone dare to ask him. He then put on his clothes, and went up to the council-chamber, and, having caused Abousir to be brought before him, with his hands bound behind him, he summoned the sea-captain. So he came, and when the captain came, the King said to him, Take this villain, and put him into a sack, and put into the sack two hundredweights of unslaked lime, and tie up its mouth over him and the lime then put it into a boat, and come beneath my palace. Thou wilt see me sitting at its window, and do thou say to me, Shall I cast it in? Thereupon I will answer thee, Cast it. And when I have said to thee that, cast it, that the lime may be slaked upon him, and he may die drowned and burnt. So he replied, I bear and obey. He then took him from before the King, to an island opposite the King's palace, and said to Abousir, O thou, I came to thee once to the bath, and thou treatedst me with honour, and did what was requisite for me, and I derived great pleasure from thee thou

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thou art innocent, and thou art not guilty in sooth, since thou hast done this kind action : but the dyer said to me thus and thus. And he acquainted him with that which the dyer had said ; whereupon Abousir said, By Allah, O King of the age, I know not the King of the Christians, nor in my life have I gone to the country of the Christians, nor did it enter my mind to kill thee. But this dyer was my companion and my neighbour in the city of Alexandria, and our life there became difficult ; so we came forth from it, on account of the difficulty of obtaining our livelihood, and recited together the opening chapter of the Coran in confirmation of our agreement that the occupied should feed the unoccupied ; and such and such events happened to me with him. He acquainted him with all that had happened to him with Aboukir the dyer, and how he had taken his money, and abandoned him sick in the chamber that was in the khan, and that the door-keeper of the khan used to expend upon him while he was sick, until God restored him. Then he went forth and walked about the city with his apparatus, as he was accustomed to do ; and while he was in the way, he saw a dyeing-shop before which the people were crowding, and looking at the door of the dyeing-shop, he saw Aboukir sitting upon a stone seat there. So he entered to salute him, and he experienced from him that beating and injurious treatment, Aboukir asserting that he was a thief, and inflicting upon him a painful beating. And he acquainted the King with all that had befallen him from first to last. Then he said, O King of the age, he is the person who said to me, Make the remedy, and present it to the King : for the bath is perfect in all things, saving that this remedy is wanting in it. And know, O King of the age, that this remedy injureth not we make it in our country, and it is one of the requisites of the bath ; but I had

forgotten it, and when the dyer came to me, and I treated him with honour, he reminded me of it, and said to me, Make the remedy Now send, O King of the age, and bring the door-keeper of such a khan, and the workmen of the dyeing-shop, and ask them all respecting the things with which I have acquainted thee

So the King sent to the door-keeper of the khan, and to the workmen of the dyeing-shop, and when they all were present, he asked them, and they acquainted him with the case He therefore sent to the dyer, and said, Bring ye him barefooted, with his head uncovered, and with his hands bound behind him Now the dyer was sitting in his house, happy at the thought of the slaughter of Abousir, and he was not aware when the guards of the King rushed upon him, and blows fell upon the back of his neck They then bound his hands behind his back, and came with him before the King, whereupon he saw Abousir sitting by the side of the King, and the door-keeper of the khan and the workmen of the dyeing-shop standing before him So the door-keeper of the khan said to him, Is not this thy companion, whose money thou stolest, and whom thou leftest with me in the chamber sick, and to whom thou didst such and such things? And the workmen of the dyeing-shop said to him, Is not this he whom thou commandest us to seize, and whom we beat? The baseness of Aboukir therefore was manifest to the King, and his deserving more severe torture than that which is inflicted by Munkar and Nekir so the King said, Take ye him, and parade him as an example through the city, and put him into a sack, and cast him into the sea Upon this, Abousir said, O King of the age, accept my intercession for him, for I have pardoned him all that he hath done unto me. But the King replied, If thou

bath, I will save thee, and will send thee to thy country. He then put into the boat a stone instead of me, and cast it into the sea. But when thou madest a sign to him with reference to me, the seal-ring fell from thy hand into the sea, and a fish swallowed it, and I was on the island, fishing, and that fish came up in the net among others. Thereupon I took it, desiring to broil it, and when I opened its body, I saw the seal-ring in it. So I took it and put it on my finger, and there came to me two of the servants of the kitchen, demanding the fish, and I made a sign to them, not knowing the property of the seal-ring, and their heads fell off. Then the captain came, and he knew the ring which was upon my finger, and acquainted me with its magic influence. I have therefore brought it to thee, for thou hast acted kindly to me, and treated me with the utmost generosity, and the good actions that thou hast done me have not been lost upon me. This is thy seal-ring, so take it, and if I have done unto thee anything requiring my slaughter, acquaint me with my crime, and slay me, and thou shalt be absolved of sin in shedding my blood. He then pulled off the seal-ring from his finger, and handed it to the King.

Therefore when the King saw Abousir's beneficent conduct, he received the ring from him, and put it on his finger. His soul was restored to him, and rising upon his feet, he embraced Abousir, and said, O man, thou art of the most excellent of the sons of the ingenuous! Blame me not, but pardon me for my injurious conduct to thee. Had anyone but thyself got possession of this seal-ring, he had not given it to me. Abousir replied, O King of the age, if thou desire that I should pardon thee, acquaint me with my crime that required thee to be enraged against me, so that thou gavest orders for my slaughter. The King said to him, By Allah, it hath become manifest to me that

the window, and said, O King of the age, shall I cast him in? And he answered, Cast him—and he made a sign with his hand, and lo, a thung gleamed then dropped into the sea. and behold, what dropped into the sea was the King's seal-ring. This ring was enchanted, so that, when the King was enraged against anyone, and desired to slay him, he would make a sign to him with his right hand, upon which was the seal-ring, and there would proceed, from the ring, lightning, which would strike the person to whom he made the sign, and his head would fall from between his shoulders. And the troops obeyed him not, nor did he subdue the mighty men, save by means of this seal-ring. So when the ring fell from his finger, he concealed the matter, being loable to say, My ring hath fallen into the sea,—through fear of the troops, lest they should rise against him, and slay him; wherefore he was silent.

But as to Abousir, after the departure of the captain, he took the net, and cast it in the sea, and drew it, and it came forth full of fish. Then he cast it a second time, and it came up full of fish again. He ceased not to cast it, and it came up every time full of fish, until there was before him a great heap of fish, whereupon he said within himself, By Allah, for a long time I have not eaten fish. And he chose for himself a large, fat fish, and said, When the captain cometh, I will tell him to fry for me this fish, that I may make my dinner of it. He then killed it with a knife that he had with him, and the knife stuck in its gill, and he saw the King's seal-ring in it, for the fish had swallowed it, and destiny had driven it to that island, and it had fallen into the net. So he took the ring, and put it on his little finger, not knowing its properties, and lo, two young men, of the servants of the cook, came to demand the fish, and when they were

near Abousir, they said, O man, whether is gone the captain? He answered, I know not —and made a sign with his right hand, and behold, the heads of the two young men fell from between their shoulders when he made a sign to them and said, I know not: Abousir therefore wondered at that, and said, Who can have slain them? Their case grieved him, and he was reflecting upon this event, when, lo, the captain approached, and saw a great heap of fish, and saw the two young men slain, and the seal-ring upon the finger of Abousir. So he said to him, O my brother, move not thy hand upon which is the seal-ring, for if thou move it, thou wilt slay me. And he wondered at his saying, Move not thy hand upon which is the seal-ring, for if thou move it, thou wilt slay me. And when the captain came to him, he said, Who slew these two young men? Abousir answered him, By Allah, O my brother, I know not. And the captain replied, Thou hast spoken truth, but inform me respecting this seal-ring, whence it came to thee. He said, I saw it in the gill of this fish. And the captain rejoined, Thou hast spoken truth, for I saw it descending gleaming from the palace of the King till it dropped into the sea, when he made a sign with respect to thee, and said to me, Cast him. And when he made the sign, I cast in the sack, and the ring had dropped from his finger, and fallen into the sea. Thereupon this fish swallowed it, and God drove the fish to thee, so that thou caughtest it: therefore this is thy lot. But knowest thou the properies of this seal-ring? Abousir answered, I do not know its properties. And the captain said, I know that the troops of our King have not obeyed him save from fear of this seal-ring, because it is enchanted, and when the King was enraged against any one, and desired his slaughter, he used to make a sign to him with it, and his head

thou art innocent, and thou art not guilty in aught, since thou hast done this kind action. but the dyer said to me thus and thus. And he acquainted him with that which the dyer had said, whereupon Abousir said, By Allah, O King of the age, I know not the King of the Christians, nor in my life have I gone to the country of the Christians, nor did it enter my mind to kill thee. But this dyer was my companion and my neighbour in the city of Alexandria, and our life there became difficult, so we came forth from it, on account of the difficulty of obtaining our livelihood, and recited together the opening chapter of the Coran in confirmation of our agreement that the occupied should feed the unoccupied, and such and such events happened to me with him. He acquainted him with all that had happened to him with Aboukir the dyer, and how he had taken his money, and abandoned him sick in the chamber that was in the khan, and that the door-keeper of the khan used to expend upon him while he was sick, until God restored him. Then he went forth and walked about the city with his apparatus, as he was accustomed to do, and while he was in the way, he saw a dyeing-shop before which the people were crowding, and looking at the door of the dyeing-shop, he saw Aboukir sitting upon a stone seat there. So he entered to salute him and he experienced from him that beating and injurious treatment, Aboukir asserting that he was a thief, and inflicting upon him a painful beating. And he acquainted the King with all that had befallen him from first to last. Then he said, O King of the age, he is the person who said to me, Make the remedy, and present it to the King for the bath is perfect in all things, saving that this remedy is wanting in it. And know, O King of the age, that this remedy injureth not we make it in our country, and it is one of the requisites of the bath; but I had

forgotten it, and when the dyer came to me, and I treated him with honour, he reminded me of it, and said to me, Make the remedy. Now send, O King of the age, and bring the door-keeper of such a khan, and the workmen of the dyeing-shop, and ask them all respecting the things with which I have acquainted thee.

So the King sent to the door-keeper of the khan, and to the workmen of the dyeing-shop, and when they all were present, he asked them, and they acquainted him with the case. He therefore sent to the dyer, and said, Bring ye him barefooted, with his head uncovered, and with his hands bound behind him. Now the dyer was sitting in his house, happy at the thought of the slaughter of Abousir, and he was not aware when the guards of the King rushed upon him, and blows fell upon the back of his neck. They then bound his hands behind his back, and came with him before the King, whereupon he saw Abousir sitting by the side of the King, and the door-keeper of the khan and the workmen of the dyeing-shop standing before him. So the door-keeper of the khan said to him, Is not this thy companion, whose money thou stolest, and whom thou leftest with me in the chamber sick, and to whom thou didst such and such things? And the workmen of the dyeing-shop said to him, Is not this he whom thou commandest us to seize, and whom we beat? The baseness of Aboukir therefore was manifest to the King, and his deserving more severe torture than that which is inflicted by Munkar and Nekir so the King said, Take ye him, and parade him as an example through the city, and put him into a sack, and cast him into the sea. Upon this, Abousir said, O King of the age, accept my intercession for him, for I have pardoned him all that he hath done unto me. But the King replied, If thou

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hast pardoned him for his injurious conduct to thee, I cannot pardon him for his injurious conduct to me. He then cried out and said, Take ye him! They therefore took him and paraded him, and after that they put him into a sack, and put with him the lime, and cast him into the sea so he died drowned and buried. Then the King said, O Abousir, demand of me what thou wilst, and it shall be given thee. And he replied, I demand of thee that thou send me to my country, for I no longer desire to reside here.

The King therefore gave him an abundance of things, in addition to his former wealth and portion of gifts, and bestowed upon him a galleon laden with good things, the sailors of which were memlocks, whom also he gave to him, after he had proposed to him that he should make him Vizier, and he consented not. Abousir then bade the King farewell, and set forth on his voyage, all that was in the galleon being his property, even the sailors being his memlocks, and he ceased not to pursue his voyage until he arrived at the district of Alexandria, and moored by the shore of Alexandria. Thereupon they landed, and one of his memlocks saw a sack by the shore so he said, O my master, by the shore of the sea is a large, heavy sack, the mouth of which is tied, and I know not what is in it. Abousir therefore came and opened it, and he saw in it the body of Aboukir, the sea having driven it towards Alexandria. And he took the body forth and buried it in the neighbourhood of Alexandria, and made for it a tomb for visitation, which he endowed with unalienable legacies, and he inscribed over the door of the building which enclosed the grave these verses —

A man is known among others by his actions and the deeds of the ingenuous and generous are like his or his.

Backbite not, lest thou be backbiten ; for probably of him who saith a thing, the like will be said. And abstain from shameful words : utter them not when thou speakest seriously or when thou jestest ; For the dog, if he retain good qualities, is domesticated, while the lion is chained in consequence of his ignorance ; And the carcasses of the desert float upon the sea, while the fine pearl lies neglected on its lowest sands. A sparrow would not offer molestation to a hawk, were it not for its folly and the weakness of its sense. In the sky is written, upon the pages of the air, He who doth kind actions will experience the like. Attempt not to extract sugar from the colocynth, for the thing will prove to be, in taste, like its origin.

Then Abousir remained a while, after which, God took his soul, and they buried him near the sepulchre of his companion Aboukir ; and on that account, this place was called Aboukir and Abousir ; but it is commonly known now by the name of Aboukir. This is what hath been related to us of their story.—Extolled be the perfection of Him who endureth for ever, and by whose will the nights and days interchange !



CHAPTER XXVIII

COMMENCING WITH PART OF THE NINE HUNDRED AND
FORTIETH NIGHT, AND ENDING WITH PART OF THE
NINE HUNDRED AND FORTY-SIXTH

—♦♦♦—

THE STORY OF ABDALLA OF THE LAND AND ABDALLA OF THE SEA

THERE was a fisherman named Abdalla, who had a numerous family; he had nine children, and their mother, and was very poor, possessing nothing but his net. He used to go every day to the sea to fish, and when he caught little, he sold it, and expended its price upon his children, according as God supplied him, but if he caught much, he would cook a good dish, and buy fruit, and cease not to expend until there remained not aught in his possession; whereupon he would say within himself, The supply necessary for to-morrow will come to-morrow. Now when his wife gave birth to another, his children became ten persons, and the man that day possessed not anything whatever so his wife said to him, O my master, see for me something wherewith I may sustain myself. He answered her, Lo, I am going, relying



THE IRON CAKE BEFORE THE OVEN P. A. BAKER
— *Story of Nellie*

upon the blessing of God (whose name be exalted!), to the sea this day, for the luck of this new-born child, that we may see its fortune. And she replied, Place thy dependence upon God. Accordingly he took the net, and repaired to the sea. He then cast the net for the luck of that little infant, and said, O Allah, make his subsistence easy, not difficult and abundant, not little! He waited over it a while, and then drew it, and it came forth full of rubbish and sand and pebbles and grass, and he saw not in it any fish, neither many did he see, nor few. So he cast it a second time, and waited over it, and then drew it, but he saw not in it fish. And he cast a third time, and a fourth, and a fifth, but there came not up in it any fish. He therefore removed to another place, and begged his subsistence of God (whose name be exalted!), and ceased not to do thus till the close of the day, but caught not a single minnow. And he wondered in his mind, and said, Hath God created this new-born child without allotting it subsistence? This can never be for He who hath opened the jaws hath undertaken to provide for them the necessary subsistence, and God (whose name be exalted!) is bountiful, a liberal supplier of the necessities of life.

He then took up the net, and returned with broken spirit, his heart being occupied with care for his family, because he had left them without food, especially as his wife had just given birth to a child. He ceased not to walk on, saying within himself, What is to be done, and what shall I say to the children this night? Then he came before the oven of a baker, and saw a crowd before it. The time was a time of dearth, and in those days, there existed not in the possession of the people more than a scanty supply of provisions, and the people were offering money to the baker, but he paid no attention to any one of them, on

account of the greatness of the crowd. The fisherman, however, stood looking, and smelling the smell of the hot bread, and his soul desired it by reason of his hunger, and thereupon the baker saw him, and called out to him, saying, Come hither, O fisherman! So he advanced to him; and the baker said to him, Dost thou desire bread? And he was silent. The baker said to him, Speak, and be not abashed for God is bountiful. If thou have not with thee money, I will give thee, and will have patience with thee until good shall betide thee. The fisherman therefore replied, By Allah, O master, I have not money but give me bread sufficient for my family, and I will leave this net in pawn with thee till to-morrow. But the baker said to him, O poor man, verily this net is as it were thy shop, and the door of thy subsistence, and if thou give it in pawn, with what wilt thou fish? Acquaint me then with the quantity that will suffice thee. He replied, For ten farthings. And he gave him bread for ten farthings, after which he gave him also ten farthings, and said to him, Take these ten farthings, and cook for thee by their means a dish of food, so thou wilt owe twenty farthings, and to-morrow bring me their value in fish, or, if nought beude thee, come, receive thy bread and ten farthings, and I will have patience with thee until good shall betide thee, and after that, bring me fish to the value of that which I shall be entituled to receive from thee. So the fisherman replied, May God (whose name be exalted!) reward thee, and recompense thee for me with every-thing good! He then took the bread and the ten farthings, and went away happy, and, having purchased for him what he easily could went in to his wife, and he saw her sitting, soothing the children, who were weeping by reason of their hunger, and she was saying to them, This instant your father will bring

something for you to eat. So when he went in to them, he put down for them the bread, and they ate; and he acquainted his wife with that which had happened to him; whereupon she said to him, God is bountiful.

And on the following day, he took up his net, and went forth from his house, saying, I beg thee, O Lord, to supply me, this day, with that which shall whiten my face in the eyes of the baker! And when he came to the sea, he proceeded to cast the net and draw it; but there came not forth in it any fish. He ceased not to do so until the close of the day, and got nothing. So he returned in great grief, and the way to his house led by the oven of the baker. He therefore said within himself, By what way can I go to my house? But I will quicken my pace, that the baker may not see me. And when he came to the oven of the baker, he saw a crowd, and he hastened in his pace, by reason of his abashment at the baker, in order that he might not see him. but lo, the baker raised his eyes towards him, and cried out, saying, O fisherman, come hither; receive thy bread and the money for thy expenditure; for thou hast forgotten! He replied, No, by Allah; I forgot not, but I was abashed at thee; for I have not caught any fish this day. The baker said to him, Be not abashed. Did I not say to thee, Take thy leisure, until good shall befall thee? Then he gave him the bread and the ten farthings, and he went to his wife, and informed her of the news, upon which she said to him, God is bountiful. If it be the will of God, good will befall thee, and thou shalt pay him all that is due to him. And he ceased not to continue thus for the space of forty days, every day going to the sea, and remaining from the rising of the sun to its setting, and returning without fish, and receiving bread, and money for his expenditure, from the baker, who mentioned not to him the fish any day

of those days, nor neglected him as men generally would have done, but gave him the ten farthings and the bread, and every time that the fisherman said to him, O my brother, reckon with me,—he would reply, Go this is not the time for reckoning wait until good shall betide thee, and then I will reckon with thee. So he would pray for him, and depart from him thanking him. And on the one-and-fortieth day, he said to his wife, I desire to cut up this net, and be relieved of this mode of life. Wherefore? said she. He answered her, It seemeth that my supply of subsistence from the sea is ended. And how long, he added, shall this state continue? By Allah, I am dissolved by abashment at the baker, and I will no more go to the sea, that I may not pass by his oven, for there is no way for me save by his oven, and every time that I pass by it, he calleth me, and giveth me the bread and the ten farthings. How long then shall I run in debt to him? But she replied, Praise be to God (whose name be exalted¹), who hath moved his heart to favour thee so that he giveth thee the food¹. And what dost thou dislike in this? He said, I now owe him a great sum of money, and inevitably he will demand his due. His wife said to him, Hath he vexed thee with words? He answered, No, nor would he reckon with me, but would say to me, Wait until good shall betide thee. Then, replied his wife, when he demandeth of thee, say to him, Wait until the good that I and thou hope for shall betide. And he said to her, When will the good that we hope for come? She answered him, God is bountiful. And he replied, Thou hast spoken truth.

He then took up his net, and repaired to the sea, saying, O Lord, supply me, if only with one fish, that I may give it to the baker! Then he cast the net in the sea, and drew it, and found it heavy; and he

ceased not to labour at it until he was violently fatigued, but when he drew it forth, he saw in it a dead ass, swollen, and of abominable odour so his soul was wearied. He extricated it from the net, and said, There is no strength nor power but in God, the High, the Great! I have been tired of saying to this woman, There remaineth for me no means of subsistence in the sea let me abandon this occupation — and of her replying, God is bountiful good will bestride thee. Is then this dead ass that good? Exceeding grief affected him, and he went to another place, that he might be remote from the smell of the ass, and took the net, and cast it, and waited over it some time. Then he drew it, and again found it heavy, and he ceased not to labour at it until blood issued from the palms of his hands, and when he had drawn forth the net, he saw in it a human being. So he imagined that he was an Afrite, of those whom the lord Solomon used to imprison in bottles of brass, and cast into the sea, and that, the bottle having broken by reason of the length of years, that Afrite had issued from it, and come up in the net. He therefore fled from him, and began to say, Mercy! Mercy! O Afrite of Solomon! But the human being cried out to him from within the net, saying, Come hither, O fisherman! Flee not from me, for I am a human being like thee. Liberate me then, that thou mayest obtain my recompence. So when the fisherman heard his words, his heart became tranquillised, and he came to him and said to him, Art thou not an Afrite of the Genii? He answered, No, but I am a man, a believer in God and His Apostle. The fisherman said to him, And who cast thee into the sea? He replied, I am of the children of the sea. I was going about, and thou threwest upon me the net. We are nations obedient to the ordinances of God, and we are com-

passionate to the creatures of God (whose name be exalted !) ; and were it not that I fear and dread being of the disobedient, I should have rent thy net, but I willingly submit to that which God hath decreed to befall me ; and thou, if thou deliver me, wilt become my owner, and I shall become thy captive. Wilt thou then emancipate me with the desire of seeing the face of God (whose name be exalted !), and make a covenant with me, and become my companion ? I will come to thee every day in this place, and thou shalt come to me, and bring for me a present of the fruits of the land. For with you are grapes and figs and water-melons and peaches and pomegranates and other fruits, and everything that thou wilt bring me will be acceptable from thee. And with us are coral and pearls and chrysolites and emeralds and jacinths and other jewels so I will fill for thee the basket in which thou wilt bring me the fruits with minerals consisting of the jewels of the sea. What then sayest thou, O my brother, of this proposal ? The fisherman answered him, Let the opening chapter of the Coran be recited in confirmation of the agreement between me and thee as to this proposal.

Accordingly each of them recited the chapter, and the fisherman liberated him from the net, and said to him, What is thy name ? He answered, My name is Abdalla of the Sea, and if thou come to this place, and see me not, call out and say, Where art thou, O Abdalla, O thou of the Sea ?—and I will be with thee instantly. And thou (he added), what is thy name ? The fisherman answered, My name is Abdalla. So the other replied, Thou art Abdalla of the Land, and I am Abdalla of the Sea. Now stay here while I go and bring thee a present. And he said, I hear and obey. Then Abdalla of the Sea went into the sea, and thereupon Abdalla of the Land repented of

his having liberated him from the net ; and he said within himself, How do I know that he will return to me ? He only laughed at me, so that I liberated him ; and had I kept him, I might have diverted the people in the city with the sight of him, and received money for showing him from all the people, and entered with him the houses of the great men. Therefore he repented of his having liberated him, and said to himself, Thy prey hath gone from thy hand. But while he was lamenting his escape from his hand, lo, Abdalla of the Sea returned to him, with his hands filled with pearls and corals and emeralds and jacinths and other jewels, and said to him, Receive, O my brother, and blame me not ; for I have not a basket . if I had, I would have filled it for thee. So therewithal Abdalla of the Land rejoiced, and received from him the jewels ; and Abdalla of the Sea said to him, Every day thou shalt come to this place before sunrise. He then bade him farewell, and departed, and entered the sea.

But as to the fisherman, he entered the city, joyful, and ceased not to walk on until he came to the oven of the baker, when he said to him, O my brother, good hath betided us . therefore reckon with me. The baker replied, No reckoning is necessary. If thou have with thee anything, give me ; and if thou have not with thee anything, receive thy bread, and the money for thy expenditure, and go, and wait until good shall betide thee. So he said to him, O my companion, good hath betided me from the bounty of God, and I owe thee a large sum , but receive this. And he took for him a handful of pearls and corals and jacinths and other jewels, that handful being half of what he had with him ; and he gave it to the baker, and said to him, Give me some money, that I may expend it this day, until I shall sell these minerals.

He therefore gave him all the money that he had at his command, and all the bread that was in the basket which he had with him, and the baker was rejoiced with those minerals, and said to the fisherman, I am thy slave and thy servant. He carried all the bread that he had with him on his head, and walked behind him to the house, and the fisherman gave the bread to his wife and his children. The baker then went to the market, and brought meat and vegetables and all kinds of fruit. He abandoned the oven, and remained all that day occupying himself with the service of *Abdalla of the Land*, and performing for him his affairs. So the fisherman said to him, O my brother, thou hast wearied thyself. The baker replied, This is incumbent on me, for I have become thy servant, and thy beneficence hath inundated me. But the fisherman said to him, Thou wast my benefactor in the time of distress and dearth. And the baker passed the ensuing night with him, enjoying good eating, and he became a faithful friend to the fisherman. The fisherman informed his wife of his adventure with *Abdalla of the Sea*, wherewithal she rejoiced, and she said to him, Conceal thy secret, lest the magistrates tyrannise over thee. But he replied, If I conceal my secret from all other people, I will not conceal it from the baker.

He arose in the morning of the following day, having filled a basket with fruits of all kinds in the preceding evening, and he took it up before sunrise, and repaired to the sea, put it down on the shore, and said, Where art thou, O *Abdalla*, O thou of the Sea? And he answered him, At thy service,—and came forth to him. He therefore presented to him the fruit, and he took it up, and descended with it, diving into the sea, and was absent a while; after which he came forth, having with him the basket full of all

kinds of minerals and jewels. So Abdalla of the Land put it upon his head, and departed with it and when he came to the oven of the baker, the baker said to him, O my master, I have baked for thee forty cakes, and sent them to thy house, and now I will bake bread of the finest flour, and when it is done, I will convey it to the house, and go to bring thee the vegetables and the meat. Upon this, Abdalla took for him, from the basket, three handfuls, and give them to him, and went to the house, where he put down the basket, and took, of each kind of jewels, one jewel of great value. Then he repaired to the jewel-market, and, stopping at the shop of the sheikh of the market, said, Purchase of me these jewels. He replied, Show them to me. So he showed them to him: and the sheikh said to him, Hast thou any beside these? He answered, I have a basket full. The sheikh said to him, Where is thy house? He answered him, In such a quarter. And the sheikh took from him the jewels, and said to his servants, Lay hold of him; for he is the thief who stole the things of the Queen, the wife of the Sultan. He then ordered them to beat him, and they did so, and bound his hands behind his back; and the sheikh arose, with all the people of the jewel-market, and they began to say, We have taken the thief. Some of them said, None stole the goods of such a one but this villain — and others said, None stole all that was in the house of such a one but he — and some of them said thus, and others said thus. All this while, he was silent, he returned not to any one of them a reply, nor did he utter to him a sentence, until they stationed him before the King; whereupon the sheikh said, O King of the age, when the necklace of the Queen was stolen, thou sentest and acquaintedst us, and requiredst of us the capture of the offender, and I strove above the rest

of the people, and have captured for them the offender. Lo, here he is before thee, and these jewels we have rescued from his hand. The King therefore said to the eunuch, Take these minerals, and show them to the Queen, and say to her, Are these thy goods that thou hast lost? Accordingly the eunuch took them, and went in with them before the Queen, and when she saw them, she wondered at them, and she sent to say to the King, I have found my necklace in my place, and these are not my property, but these jewels are better than the jewels of my necklace, therefore act not unjustly to the man, and if he will sell them, purchase them of him for thy daughter, Umm-al-sa'ad, that we may put them for her upon a necklace.

So when the eunuch returned, and acquainted the King with that which the Queen had said, he cursed the sheikh of the jewellers, him and his company, with the curse of Ad and Thamoud,¹ whereupon they said, O King of the age, we knew that this man was a poor fisherman, so we deemed those things too much for him to possess, and imagined that he had stolen them. But he replied, O base wretches, do ye deem good things too much for a believer? Wherfore did ye not ask him? Perhaps God (whose name be exalted) had blessed him with them in a way he did not reckon upon, and wherfore do ye assert him to be a thief, and disgrace him among the people? Go forth! May God not bless you! They therefore went forth in a state of fear. The King then said, O man, may God bless thee in that which He hath bestowed on thee! And thou hast promise of indemnity. But acquaint me with the truth. Whence came to thee these jewels? For I am a King, and the like of them exist not in my possession. So he answered, O

¹ Two ancient Arab tribes destroyed for their wickedness.

King of the age, I have a basket full of them, and the case is thus and thus. And he informed him of his companionship with Abdalla of the Sea, and said to him, An agreement hath been made between me and him, that I shall every day fill for him the basket with fruits, and he shall fill it for me with these jewels. The King therefore said to him, O man, this is thy lot, but wealth requireth an exalted station, and I will prevent men's domineering over thee in these days. Perhaps, however, I may be deposed, or may die, and another may be appointed in my stead, and may slay thee on account of his love of worldly goods, and covetousness. I therefore desire to marry thee to my daughter, and to make thee my Vizier, and bequeath to thee the kingdom after me, that no one may covet thy possessions after my death. Then the King said, Take ye this man, and conduct him into the bath. So they took him, and washed him, and they clad him in apparel of the apparels of Kings, and led him forth into the presence of the King, who thereupon appointed him Vizier unto him. He sent also the couriers and the soldiers of the guard, and all the wives of the great men, to his house, and they clad his wife in the apparel of the wives of Kings, clad her children likewise, and mounted her in a litter, and all the wives of the great men, and the troops and the couriers, and the soldiers of the guard, walked before her, and conducted her to the King's palace, with the little infant in her bosom. They brought in her elder children to the King who treated them with honour, took them upon his lap, and seated them by his side. And they were nine male children, and the King was destitute of male offspring, not having been blessed with any child except that daughter whose name was Umm-alsoud. And as to the Queen, she treated the wife of Abdalla of the Land with honour, and be-

stowed favours upon her, and made her Vizier to her. The King gave orders to perform the ceremony of the contract of the marriage of Abdalla of the Land to his daughter, and he assigned as her dowry all the jewels and minerals that he had, and they commenced the festivity, the King commanding that a proclamation should be made to decorate the city on account of the marriage festivity of his daughter.

Then, on the following day, after Abdalla of the Land had introduced himself to the King's daughter, the King looked from the window, and saw Abdalla carrying upon his head a basket full of fruits. So he said to him, What is this that is with thee, O my son-in-law, and whither goest thou? He answered, To my companion Abdalla of the Sea. The King said to him, O my son-in-law, this is not the time to go to thy companion. But he replied, I fear to be unfaithful to him with respect to the time of promise, for we would reckon me a man, and my word to me, worldly matters have diverted thee from coming to me. And the King said, Thou hast spoken truth. Go to thy companion. May God aid thee! So he walked through the city, on his way to his companion, and the people having become acquainted with him, he heard them say, This is the son-in-law of the King, going to exchange the fruits for the jewels. And he who was ignorant of him, and knew him not, would say, O man, for how much is the pound? Come hither and sell to me. Whereupon he would answer him, Wait for me until I return to thee. And he would not see anyone. Then he went and met Abdalla of the Sea, and gave him the fruits; and Abdalla of the Sea gave him for them jewels in exchange. He ceased not to do thus, and every day he passed by the oven of the baker, and saw it closed. He consumed thus for the space of ten days, and

thy companion Abdalla of the Sea this day. He replied, I went to him, and what he gave me I have given to my companion the baker; for I owe him kindness. The King said, Who is this baker? He answered, He is a man of kind disposition, and such and such events happened to me with him in the days of poverty, and he neglected me not any day, nor broke my heart. The King said, What is his name? He answered, His name is Abdalla the baker, and my name is Abdalla of the Land, and my other companion's name is Abdalla of the Sea. Upon this, the King said, And my name is Abdalla, and the servants of God¹ are all brethren. Send therefore to thy companion the baker, bring him, that we may make him Vizier of the Left. Accordingly he sent to him, and when he came before the King, the King invested him with the apparel of Vizier and appointed him Vizier of the Left, appointing Abdalla of the Land Vizier of the Right. Abdalla of the Land continued in this state a whole year, every day taking the basket full of fruits, and returning with it full of jewels and minerals, and when the fruits were exhausted from the gardens, he used to take raisins and almonds and hazel-nuts and walnuts and figs and other things, and all that he took to him he accepted from him, and he returned to him the basket full of jewels, as was his custom.

Now it happened, one day, that he took the basket full of dried fruits, according to his custom, and his companion received them from him, after which, Abdalla of the Land sat upon the shore, and Abdalla of the Sea sat in the water, near the shore, and they proceeded to converse together, talking alternately, until they were led to mention the tombs. Thereupon Abdalla of the Sea said, O my brother, they say that the Prophet (may God favour and preserve him!) is

¹ Abdalla signifies ' Servant of God '



ABDALLA OF THE SEA SAT IN THE WATER NEAR
THE SHORE

— Story of Abdalla.

thou mayest put it upon the grave of the Prophet (may God favour and preserve him!); and say thou to him, O Apostle of God, Abdalla of the Sea saluteeth thee, and hath given to thee this present, and he beggeth thine intercession to save him from the fire. So Abdalla of the Land said to him, O my brother, thou wast created in the water, and the water is thine abode, and it injureth thee not: then if thou come forth from it to the land, will injury betide thee? He answered, Yes; my body will dry up, and the breezes of the land will blow upon me, and I shall die.—And I in like manner, replied Abdalla of the Land, was created on the land, and the land is my abode; and if I enter the sea, the water will enter into my body, and suffocate me, and I shall die. 'But the other said to him, Fear not that; for I will bring thee an ointment, with which thou shalt anoint thy body, and the water will not injure thee, even if thou pass the remainder of thy life going about on the sea; and thou shalt sleep and arise in the sea, and nought will injure thee. So he replied, If the case be so, no harm. Bring me the ointment, that I may try it.

Abdalla of the Sea said, Be it so. And he took the basket, and descended into the sea, and was absent a little while. He then returned, having with him some fat like the fat of beef, the colour of which was yellow, like gold, and its scent was sweet; and Abdalla of the Land said to him, What is this, O my brother? He answered him, This is the fat of the liver of a kind of fish called the dendan. It is the greatest of all kinds of fish, and the most violent of our enemies, and its form is larger than that of any beast of the land existing among you; if it saw the camel or the elephant, it would swallow it. Abdalla of the Land said to him, O my brother, and what doth this unlucky creature eat? He answered him, It eateth of

the beasts of the sea Hast thou not heard that it is said in the proverb, Like the fish of the sea the strong eateth the weak? He replied, Thou hast spoken truth But have you (he added) many of these dendas among you in the sea? Abdalla of the Sea answered, Among us are such as none can number except God, whose name be exalted! Then said Abdalla of the Land, Verily I fear that, if I descend with thee, this kind of creature may meet and devour me But Abdalla of the Sea replied, Fear not, for when it seeth thee, it will know that thou art a son of Adam, and it will fear thee, and flee It feareth not aught in the sea as it feareth a son of Adam, for when it hath eaten a son of Adam it dieth instantly, because the fat of a son of Adam is a deadly poison to this kind of creature And we collect not the fat of its liver save in consequence of a son of Adam falling into the sea and being drowned for his form becometh altered, and often his flesh is torn, and the dedad eateth it, imagining it to be of some of the animals of the sea, and dieth then we happen to light on it dead, and take the fat of its liver, with which we anoint our bodies, and we go about in the sea In whatever place is a son of Adam, if there be in that place a hundred or two hundred or a thousand or more of that kind of creature, and they hear the cry of the son of Adam, all of them die immediately at his crying once, and not one of them can move from its place

Upon this, Abdalla of the Land said, I place my reliance upon God He then pulled off the clothes that were upon him, and, having dug a hole on the shore, he buried his clothes, after which, he anointed his person from the parting of his hair to his feet with this ointment Then he descended into the water and dived, and he opened his eyes, and the water injured him not He walked to the right and left, and if he

would, he ascended, and if he would, he descended to the bottom. He saw the water of the sea forming as it were a tent over him, and it injured him not. And Abdalla of the Sea said to him, What seest thou, O my brother? He answered him, I see what is good, O my brother, and thou hast spoken truth in that which thou hast said, for the water doth not injure me. Then Abdalla of the Sea said to him, Follow me. So he followed him, and they ceased not to walk from place to place, while he saw before him, and on his right and on his left, mountains of water, and he diverted himself with the view of them and with the view of the different kinds of fish that were sporting in the sea, some great and some small. Among them were some resembling buffaloes, and some resembling oxen, and some resembling dogs, and some resembling human beings, and every kind to which they drew near fled at seeing Abdalla of the Land. He therefore said to him of the Sea, O my brother, wherefore do I see every kind to which we draw near flee from us? And he answered him, Through fear of thee, for everything that God hath created feareth the son of Adam. He ceased not to divert himself with the sight of the wonders of the sea until they came to a high mountain, and Abdalla of the Land walked by the side of that mountain, and suddenly he heard a great cry so he looked aside and saw something black descending upon him from that mountain, and it was as large as a camel, or larger, and cried out. He therefore said to his companion, What is this, O my brother? He answered him This is the dendan it is descending in pursuit of me, desiring to devour me so cry out at it, O my brother, before it reacheth us, for otherwise it will seize me and devour me. Accordingly, Abdalla of the Land cried out at it, and lo, it fell down dead, and when he saw it dead, he said,

Extolled be the perfection of God, and His praise ! I struck it not with a sword, nor with a knife ! How is it that, with the enormity of this creature, it could not bear my cry, but died ? But Abdalla of the Sea said to him, Wonder not for, by Allah, O my brother, were there a thousand or two thousand of this kind, they would not be able to endure the cry of a son of Adam

They then walked to a city, and they saw its inhabitants to be all damsels, no males being among them So Abdalla of the Land said, O my brother, what is this city, and what are these damsels ? And his companion answered him, This is the city of the damsels, for its inhabitants are of the damsels of the Sea The King of the Sea brimisheth them to this city Every one against whom he is incensed, of the damsels of the Sea, he sendeth hither, and she cannot come forth from it, for if she came forth from it, any of the beasts of the Sea that saw her would devour her But in other cities than this, there are men and women. Then Abdalla of the Land proceeded to divert himself with the view of these damsels, and saw that they had faces like moons, and hair like the hair of women, but they had arms and legs in the fore part of the body, and tails like the tails of fishes His companion, having diverted him with the view of the inhabitants of this city, went forth with him, and walked before him to another city, which he saw to be filled with people, females and males, whose forms were like the forms of the damsels before mentioned, and they had tails, but they had no selling nor buying like the people of the land And he said, O my brother, How do they manage their marriages ? His companion answered him, They do not all marry, for we are not all of one religion among us are Mohammedans, unitarians, and among us are Christians and Jews and other sects, and those of us

who marry are chiefly the Mohammedans. Who desireth to marry, they impose upon him, as a dowry, the gift of a certain number of different kinds of fish, which he catcheth; as many as a thousand or two thousand, or more or less, according to the agreement made between him and the father of the wife. And when he bringeth what is demanded, the family of the bridegroom and the family of the bride assemble and eat the banquet. Then they introduce him to his wife. And after that, he catcheth fish, and feedeth her, or, if he be unable, she catcheth fish, and feedeth him. Abdalla of the Sea then took him to another city, and after that to another, and so on, until he had diverted him with the sight of eighty cities, and he saw the inhabitants of each city to be unlike the inhabitants of another city, and he said, O my brother, are there any more cities in the Sea? His companion said, And what hast thou seen of the cities of the Sea, and its wonders? By the generous, benign, merciful Prophet, were I to divert thee for a thousand years, every day with the sight of a thousand cities, and show thee in every city a thousand wonders, I should not show thee a twenty-fourth part of the cities of the Sea, and its wonders. I have only diverted thee with the view of our own religion and our land, and nothing more. So Abdalla of the Land said to him, O my brother, since the case is so enough for me is that with the sight of which I have diverted myself, for I have become weary of eating fish, and have spent eighty days in thy company, during which thou hast not fed me, morning and evening, with aught but raw fish, neither broiled nor cooked in any way. But thou hast not diverted me with a sight of thy city. He replied, As to my city we have gone a considerable distance beyond it, and it is near the shore from which we came.

Then he returned with him to his city, and when he came to it, he said to him, This is my city. And he saw it to be a small city in comparison with those with the sight of which he had diverted himself. He entered the city, accompanied by Abdalla of the Sea, who proceeded until he came to a cavern, when he said to him, This is my house, and all the houses of this city are likewise caverns, great and small, in the mountains, as are also all those of all the cities of the Sea. For everyone who desireth to make for himself a house goeth to the King, and saith to him, I desire to make me a house in such a place. Thereupon the King sendeth with him a tribe of fish called the peckers, assigning as their wages a certain quantity of fish, and they have beaks which crumble rock. They come to the mountain that the intended owner of the house hath chosen, and excavate in it the house with their beaks, and the owner of the house catcheth fish for them, and putteth them into their mouths, until the cavern is completed, when they depart, and the owner of the house taketh up his abode in it. All the people of the Sea are in this state they transact not affairs of commerce, one with another, nor do they serve one another, save by means of fish, and their food is fish. Then he said to him, Enter. So he entered. And Abdalla of the Sea said, O my daughter! And lo, his daughter advanced to him. She had a face round like the moon, and long hair and heavy hips, and black-edged eyes and a slender waist, but she had a tail. And when she saw Abdalla of the Land with her father, she said to him, O my father, what is this tail less creature whom thou hast brought with thee? He answered her, O my daughter, This is my companion of the land, from whom I used to bring thee the fruits of the land. Come hither salute him. She therefore advanced

and saluted him, with an eloquent tongue and fluent speech, and her father said to her, Bring some food for our guest, by whose arrival a blessing hath beuded us. And she brought him two large fishes, each of them like a lamb; and he said to her, Eat. So he ate in spite of himself, by reason of his hunger, for he was weary of eating fish, and they had nothing else. And but a short time had elapsed when the wife of Abdalla of the Sea approached. She was of beautiful form, and with her were two children, each child having in his hand a young fish, of which he was crunching bits as a man cruncheth bits of a cucumber. And when she saw Abdalla of the Land with her husband, she said, What is this tail-less creature? The two children also advanced with their sister and their mother, and they looked at Abdalla of the Land, and said, Yea, by Allah verily he is tail-less! And they laughed at him. So Abdalla of the Land said to his companion, O my brother, hast thou brought me to make me a laughing-stock to thy children and thy wife? Abdalla of the Sea answered him, Pardon, O my brother, for he who hath no tail existeth not among us, and when one without a tail is found, the Sultan taketh him to Hugh at him. But, O my brother, be not displeased with these young children and the woman, since their intellects are defective. Then he cried out at his family, and said to them, Be ye silent! So they feared, and were silent, and he proceeded to appease his mind.

And while he was conversing with him, lo, ten persons, great, strong and stout, advanced to him, and said, O Abdalla, it hath been told to the King that thou hast with thee a tail-less creature, of the tail-less creatures of the land. So he replied, Yes, and he is this man, for he is my companion he hath come to me as a guest, and I desire to take him back to the

land. But they said to him, We cannot go save with him, and if thou desire to say aught, arise and take him, and come with him before the King, and what thou sayest to us, say to the King. Therefore Abdalla of the Sea said to him, O my brother, the excuse is manifest, and it is impossible for us to disobey the King, but go with me to the King, and I will endeavour to liberate thee from him, if it be the will of God. Fear not, for when he seeth thee, he will know that thou art of the children of the land, and when he knoweth that thou art of the land, he will without doubt treat thee with honour, and restore thee to the land. So Abdalla of the Land replied, It is thine to determine, and I will place my dependence upon God, and go with thee. He then took him and proceeded with him until he came to the King, and when the King saw him, he laughed, and said, Welcome to the tail-less! And everyone who was around the King began to laugh at him, and to say, Yea, by Allah verily he is tail-less! Then Abdalla of the Sea advanced to the King and acquainted him with his circumstances, and said to him, This is of the children of the land, and he is my companion, and he cannot live among us, for he loveth not the eating of fish unless it be fried or otherwise cooked, and I desire that thou give me permission to restore him to the land. The King therefore replied, Since the case is so, and he cannot live among us, I give thee permission to restore him to his place after entertainment. Then the King said, Bring to him the banquet. And they brought him fish of various shapes and colours, and he ate in obedience to the command of the King, after which the King said to him, Demand of me what thou wilt. And Abdalla of the Land replied, I demand of thee that thou give me jewels. So he said, Take ye him

to the jewel-house, and let him select what he requireth. Accordingly his companion took him to the jewel-house, and he selected as many as he desired. He then returned with him to his city, and, producing to him a purse, he said to him, Take this as a deposit, and convey it to the tomb of the Prophet (may God favour and preserve him!) And he took it, not knowing what was in it.

Then Abdalla of the Sea went forth with him, to conduct him to the land, and he saw, in his way, people engaged in singing and festivity, and a table of fish spread, and the people were eating and singing, and in a state of great rejoicing. So he said to Abdalla of the Sea, Wherefore are these people in a state of great rejoicing? Is a wedding being celebrated among them? And he of the Sea answered, There is no wedding being celebrated among them, but a person among them is dead. Abdalla of the Land therefore said to him, Do ye, when a person dieth among you, rejoice for him, and sing and eat? His companion answered, Yes. And ye, O people of the land, he added, what do ye? Abdalla of the Land answered, When a person among us dieth, we mourn for him, and weep, and the women slap their faces, and rend the bosoms of their garments, in grief for him who is dead. And upon this Abdalla of the Sea stared at Abdalla of the Land, and said, Give me the deposit. So he gave it to him. Then Abdalla of the Sea took him forth to the land, and said to him, I have broken off my companionship with thee, and my friendship for thee, and after this day thou shalt not see me, nor will I see thee—Wherefore, said Abdalla of the Land, are these words? Abdalla of the Sea said, Are ye not, O people of the land, a deposit of God?—Yes, answered he of the land. And the other rejoined, Then how is it that it is not

agreeable to you that God should take his deposit, but on the contrary ye weep for it? And how should I give thee the deposit for the Prophet (may God favour and preserve him!), seeing that ye, when the new-born child cometh to you, rejoice in it, though God (whose name be exalted!) putteth into it the soul as a deposit? Then, when He taketh that soul, how is it that it grieve you, and ye weep and mourn? Such being the case, we have no need of your companionship. He then left him, and went back to the sea.

So upon this, Abdalla of the Land put on his clothes, and took his jewels, and repaired to the King, who met him with a longing desire to see him, and rejoiced at his return, and said to him, How art thou, O my son-in-law, and what hath been the cause of thine absence from me during this period? He therefore told him his story, and what he had seen of the wonders in the sea, whereat the King wondered. He acquainted him also with that which Abdalla of the Sea had said, and he replied, Thou art the person who erred, in thy giving this information. Abdalla of the Land persevered for a length of time in going to the shore of the sea, and calling out to Abdalla of the Sea, but he answered him not, nor came to him. So Abdalla of the Land relinquished the hope of seeing him again, and he and the King his father-in-law and their family resided in the most happy state and in the practice of good deeds until they were visited by the terminator of delights and the separator of companions, and they all died. Exalted be the perfection of the Living who dieth not, and to whom belongeth the dominion that is apparent and the dominion that is hidden, and who is able to accomplish everything, and is gracious and knowing with respect to His servants!



CHAPTER XXIX

COMMENCING WITH PART OF THE NINE HUNDRED AND FIFTY-SECOND NIGHT, AND ENDING WITH PART OF THE NINE HUNDRED AND FIFTY-NINTH



THE STORY OF IBRAHIM AND GEMILA

CASIB, the lord of Egypt, had a son, named Ibrahim, than whom there was none more beautiful, and by reason of his fear for him, he would not allow him to go out, save to the Friday prayers. Now he passed, going forth from the Friday-prayers, by an old man, with whom were many books, and he alighted from his horse, and seated himself by him, and, turning over the books and examining them, he saw in one of them a picture of a woman, which almost spoke none more beautiful than she had been seen upon the face of the earth. Thereupon his reason was captivated, and his mind was stupefied, and he said to the man, O sheikh, sell me this picture. And he kissed the ground before him, and replied, O my lord, without price. So he gave him a hundred pieces of gold, and he took the book in which was this picture, and he occu-

pied himself with looking at it, and weeping, night and day. He abstained from food and drink and sleep, and he said within himself, Had I asked the bookseller respecting the painter of this picture, *who he was, probably he had informed me, and if the original of it be living, I might gain access to her, and if it be a picture not representing any particular person, I would cease to be enamoured of it, and not torment myself on account of a thing that hath no real existence. So when the next Friday arrived, he passed by the bookseller, who rose up to him, and he said to him, O uncle, inform me who painted this picture. He replied, O my lord, a man of the inhabitants of Bagdad, named Aboulcasim Sandalani, who resideth in a quarter called the quarter of Elkark, painted it, and I know not whose portrait it is. The youth therefore arose and left him, and he acquainted not any one of the people of the empire with his state.

He performed the Friday-prayers, and returned to the palace, and, taking a leather bag, he filled it with jewels and gold, and the value of the jewels was thirty thousand pieces of gold. He then waited until the morning, and went forth, not having informed anyone, and he overtook a caravan, and saw a Bedouin, and said to him, O uncle, what distance is between me and Bagdad? He replied, O my son, where art thou, and where is Bagdad? Verily between thee and it is a space of two months' journey. And the youth said to him, O uncle, if thou wilt conduct me to Bagdad, I will give thee a hundred pieces of gold and this mare that is beneath me, the value of which is a thousand pieces of gold. Upon this, the Bedouin replied, God is witness of what we say. But thou shalt not lodge this night save with me. And the young man assented to that which he said, and passed the night with him, and when daybreak appeared, the

Bedouin took him, and proceeded with him quickly by a near way, in eagerness for that mare which he had promised to give him. They ceased not to journey on until they arrived at the walls of Bagdad, when the Bedouin said to him, Praise be to God for safety! O my master, this is Bagdad. So the young man rejoiced exceedingly, and he alighted from the mare, and gave her to the Bedouin, her and the hundred pieces of gold.

He then took the leatheren bag, and walked on, inquiring for the quarter of Elkark, and for the place of abode of the merchants, and destiny drove him to by-street in which were ten chambers, five facing five, and at the upper end of the street was an entrance with two folding doors, and with a ring of silver. At this entrance were two benches of marble, spread with the best of furniture, and upon one of them was sitting a man of reverend appearance, of handsome form, and clad in sumptuous apparel, before whom were five menlooks, like moons. When the young man saw this, he knew the indication which the bookseller had mentioned to him, and he saluted the man, who returned his salutation, and welcomed him, and seated him, and asked him respecting his state. So the young man said to him, I am a stranger, and I desire of thy beneficence that thou wouldest see for me, in this street, a house in which I may reside. And the man called out, saying, O Gazala! — whereupon a slave-girl came forth to him, and said, At thy service, O my master! And he said, Take with thee some servants and go ye to a chamber, and clean it, and spread furniture in it, and put in it all that is requisite, of vessels and other things, for the sake of this young man, the beautiful in form. Accordingly the slave-girl went forth, and did as he had ordered her, after which the sheikh took him and showed him the dwelling, and the young

man said to him, O my master, how much is the rent of this dwelling? He answered him, O comely-faced, I will not receive from thee rent as long as thou remainest in it. The young man therefore thanked him for that. Then the sheikh called another slave-girl, and there came forth a slave-girl like the sun, and he said to her, Bring the apparatus for chess. So she brought it, and a memlook spread the chess-table, and the sheikh said to the young man, Wilt thou play with me? He answered, Yes. And he played with him several times, and the young man beat him. He therefore said, Thou hast done well, O young man, and thy qualities are perfect. By Allah, there is not in Bagdad the person who can beat me, and thou hast beaten me!

And after they had prepared the dwelling with the furniture and everything else that was requisite, the sheikh delivered to him the keys, and said to him, O my master, wilt thou not enter my abode and eat of my bread, that we may be honoured by thee? And the young man assented to this, and went with him, and when they came to the house, he beheld a handsome, beautiful house, decorated with gold, and in it were all kinds of pictures, and varieties of furniture and other things, such as the tongue cannot describe. The sheikh then complimented him, and gave orders to bring the food, whereupon they brought a table of the manufacture of Sana of Arabia Felix, and it was put, and they brought extraordinary dishes of food, than which there existed none more excellent, nor any more delicious. So the young man ate until he was satisfied, and washed his hands, and he proceeded to look at the house and the furniture. And after that, he looked for the leathern bag that was with him, and saw it not. So he said, There is no strength nor power but in God, the High, the Great! I have

eaten a morsel worth a piece of silver or two pieces of silver, and there hath gone from me a leathern bag containing thirty thousand pieces of gold. But I seek aid of God. Then he was silent, and was unable to speak, and the sheikh again caused the apparatus for chess to be brought forward, and said to the young man, Wilt thou play with me? He answered, Yes—and played, and the sheikh beat him, whereupon the young man said, Thou hast done well and he gave over playing, and arose. So the sheikh said to him, What aileth thee, O young man? He answered, I desire the leathern bag. And upon this, the sheikh arose and brought it out to him, and said, Lo, here it is, O my master. Wilt thou resume playing with me? He answered, Yes. And he played with him, and the young man beat him. The man therefore said, When thy mind was occupied with thinking of the leathern bag, I beat thee, and when I had brought it to thee, thou beatest me. Then he said to him, O my son, inform me from what country thou art. So he answered, From Egypt. And the sheikh said to him, And what is the reason of thy coming to Bagdad? He therefore produced to him the picture, and said Know, O uncle, that I am the son of Casib, the lord of Egypt, and I saw this picture in the possession of a bookseller, and my reason was captivated so I asked respecting the painter of it, and it was told me that the painter of it was a man in the quarter of Elkark, named Abouleasim Sandalani, in a street called Darb el Zafaran. I therefore took with me some wealth and came alone no one knowing of my case, and I desire of thy perfect beneficence that thou wouldst direct me to him, in order that I may ask him the cause of his painting this picture, and whose portrait it is, and whatsoever he shall desire of me, I will give him it.

Upon this, the sheikh said, By Allah, O my son, I am Aboulcasum Sandalani, and this is a wonderful thing. How is it that destiny hath driven thee to me? And when the young man heard his words, he rose to him and embraced him, and kissed his head and his hands, and said to him, By Allah, I conjure thee that thou tell me whose portrait it is. And he replied, I hear and obey. He then arose and opened a closet, and took forth from it a number of books in which he had painted this picture, and said, Know, O my son, that the original of this portrait is the daughter of my paternal uncle. She is in Balsora, and her father is Governor of Balsora. He is named Abouleis, and she is named Gemilp, and there is not on the face of the earth a person more beautiful than she, but she is averse from men, and cannot bear the mention of a man in her company. I went to my uncle, desiring that he should marry me to her, and I was lavish of wealth to him, but he consented not to my proposal, and when his daughter knew thereof, she was enraged, and sent to me a message, saying in it, If thou have sense, remain not in this city for if thou do, thou wilt perish, and thy sin will be on thine own neck. And she is a virago among viragos. I therefore went forth from Balsora with broken heart, and I painted this portrait in the books, and dispersed them in the countries, thinking that they might fall into the hand of a young man of beautiful form, like thee, and he might contrive means of gaining access to her, for perhaps she would become enamoured of him, and I would previously exact of him a promise that, when he should have gained possession of her, he should show her to me if he only granted me a look from a distance. So when Ibrahim the son of Casib heard his words, he hung down his head a while, and said to him, O my son, I have not

seen in Bagdad anyone more beautiful than thou, and I imagine that she, if she see thee, will love thee. Canst thou then, if thou obtain an interview with her, and get possession of her, show her to me, and grant me even a look from a distance? He answered, Yes. And the sheikh said, Since the case is so, reside with me until thou shalt set forth. But the young man replied, I cannot remain, for an exceeding fire is in my heart on account of my passion for her. So the sheikh said to him, Wait until I prepare for thee a vessel in the course of three days, that thou mayest go in it to Balsora. He therefore waited until he had prepared for him a vessel, and put in it all that he required, of food and drink and other things, and after the three days the sheikh said to the young man, Prepare for the voyage, for I have fitted out for thee a vessel, in which are all things that thou requirest, and the vessel is my property, and the boatmen are of my servants, and in the vessel is what will suffice thee until thou shalt return, and I have charged the boatmen to serve thee till thou shalt return in safety.

So the young man arose, and embarked in the vessel, bade farewell to the sheikh, and proceeded until he arrived at Balsora, when he took forth a hundred pieces of gold for the boatmen, but they said to him, We have received the pay from our master. He, however, replied, Receive it as a present, and I will not inform him of it. They therefore received it from him, and prayed for him. The young man then entered Balsora, and asked where was the place of abode of the merchants, whereupon they answered him, In a khan called the Khan of Hamdan. So he walked on until he came to the market in which was the khan, and the eyes of the people were cast upon him, gazing at him on account of his excessive beauty and loveliness. Then he entered the khan with a

boatman, and inquired for the door-keeper. They therefore directed him to him ; and he saw him to be an old, reverend sheikh. He saluted him, and the door-keeper returned his salutation ; and he said, O uncle, hast thou an elegant chamber ? He answered, Yes ;—and, taking him, together with the boatman, he opened for them an elegant chamber, decorated with gold, and said, O young man, this chamber is suitable to thee. And thereupon the young man took forth two pieces of gold, and said to him, Receive these two as the gratuity for the key. So he took them, and prayed for him. And the young man ordered the boatman to return to the vessel. He then entered the chamber, and the door-keeper of the khan remained with him, and served him, and said to him, O my master, happiness hath betided us by thy coming. And the young man gave him a piece of gold, saying to him, Buy for us with it some bread and meat and sweetmeat and wine. Accordingly he took it, and repaired to the market, and returned to him, having bought those things for ten pieces of silver, and gave him the remainder. But the young man said to him, Expend it upon thyself. And the door-keeper of the khan rejoiced thereat exceedingly. Then the young man ate, of the things that he had demanded, one cake of bread with a little savoury food, and said to the door-keeper of the khan, Take this to the people of thy dwelling. He therefore took it, and went with it to the people of his dwelling, and said to them, I imagine not that anyone on the face of the earth is more generous than the young man who hath taken up his abode with us this day, or more sweet than he ; and if he remain with us, richness will betide us.

Then the door-keeper of the khan went in to Ibrahim, and saw him weeping so he sat, and began to rub and press gently his feet, after which he kissed

seen in Bagdad anyone more beautiful than thou, and I imagine that she, if she see thee, will love thee. Canst thou then, if thou obtain an interview with her, and get possession of her, show her to me, and grant me even a look from a distance? He answered, Yes. And the sheikh said, Since the case is so, reside with me until thou shalt set forth. But the young man replied, I cannot remain, for an exceeding fire is in my heart on account of my passion for her. So the sheikh said to him, Wait until I prepare for thee a vessel in the course of three days, that thou mayest go in it to Balsora. He therefore waited until he had prepared for him a vessel, and put in it all that he required, of food and drink and other things, and after the three days the sheikh said to the young man, Prepare for the voyage, for I have fitted out for thee a vessel, in which are all things that thou requirest, and the vessel is my property, and the boatmen are of my servants, and in the vessel is what will suffice thee until thou shalt return, and I have charged the boatmen to serve thee till thou shalt return in safety.

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Then the door-keeper of the khan went in to Ibrahim, and saw him weeping so he sat, and began to rub and press gently his feet, after which he kissed

them, and said, O my master, wherefore dost thou weep? May God not cause thee to weep! And the young man said, O uncle, I desire to drink with thee this night. The door-keeper therefore replied, I hear and obey. And the young man took forth and gave him five pieces of gold, saying to him, Buy for us, with them, fruits and wine. He then gave him five other pieces of gold, and said to him, Buy for us, with these, dried fruits and perfumes and five fat fowls, and bring me a late. So he went forth and bought for him what he had ordered him to get, and said to his wife, Prepare this food, and strain for us this wine, and let that which thou shalt prepare be excellent, for this young man hath extended to all of us his beneficence. His wife therefore did as he commanded her to the utmost of his desire, and he took the provisions and went in with them to Ibrahim the son of the Sultan. So they ate and drank and were merry, and afterwards the young man wept and recited these two verses —

O my friend if I gave my life in my endeavour and all my wealth and the world with what is in it,
And the Garden of Eternity and Paradise altogether
for the hour of union my heart would purchase it

Then he uttered a great groan and fell down in a fit, whereat the door-keeper of the khan sighed, and when he recovered he said to him, O my master, what causeth thee to weep, and who is she to whom thou alludest in these verses, for she cannot be aught but as dust to thy feet? And the young man arose, and, taking forth a wrapper containing some of the most beautiful of women's apparel said to him Take this to thy harem. So he received it from him, and gave it to his wife, who thereupon came with him, and wen in to the young man, and lo he was weeping. She

therefore said to him, 'Thou hast crumbled our livers. Tell us then what beautiful woman thou desirest, and she shall not be aught but a slave in thine abode. And he said (addressing the door-keeper), O uncle, know that I am the son of Casib, the lord of Egypt, and that I am enamoured of Gemila, the daughter of Aboulcis, the chief. So the wife of the door-keeper of the khan said, Allah! Allah! O my brother, abstain from uttering these words, lest anyone hear of us, and we perish; for there is not upon the face of the earth anyone more violent than she, and no one can mention to her the name of a man, since she is averse from men. Then, O my son, turn from her to another. And when he heard her words, he wept violently. The door-keeper of the khan therefore said to him, I have nought but my life to give, and I will expose it to peril for love of thee, and contrive for thee a plan by which thy desire may be attained. Then they both went forth from him. And when the morning came, the young man entered the bath, and put on a suit of the apparel of Kings; and lo, the door-keeper of the khan, with his wife, advanced to him, and said to him, O my master, know that here is a tailor, who is humpbacked, and he is the tutor of the lady Gemila. So repair to him, and acquaint him with thy state, and perhaps he will direct thee to a means of thine attaining thy desires.

The youth therefore arose and went to the shop of the humpbacked tailor and he went in to him, and found with him ten men looks, like moons. He saluted them, and they returned his salutation, and were delighted with him, and they seated him, and were confounded at the sight of his charms and his loveliness. And when the humpback saw him, his mind was amazed at the beauty of his form. The young man then said to him, I desire of thee that thou

sew for me my pocket. So the tailor advanced, and took a needleful of silk, and sewed it. And the young man had torn his pocket purposely. And when the tailor had sewed it, he took forth for him five pieces of gold, and gave them to him, after which, he departed to his chamber. The tailor therefore said, What have I done for this young man, that he hath given me the five pieces of gold? Then he passed the night thinking upon his beauty and his generosity. And when the morning came, the young man repaired again to the shop of the humpbacked tailor. He entered and saluted him, and he returned his salutation, treated him with honour, and welcomed him, and when the young man sat, he said to the humpback, O uncle, sew for me my pocket, for it hath been torn a second time. So he replied, O my son, on the head and the eye. And he advanced, and sewed it, and the young man gave him ten pieces of gold. The tailor, therefore, took them, and became amazed at his beauty and generosity, and said, By Allah, O young man, there must be some reason for this conduct of thine, and this is not for the sewing of a pocket. But inform me of the truth of thy case. And he replied, O uncle, this is not the place for talking for my story is wonderful, and my case is extraordinary. Upon this, the tailor said, Since the case is so, arise and come with us into a private place. Then the tailor arose, and, taking his hand, entered with him a chamber within the shop, and said to him, O young man, tell me. So he related to him his case from first to last, and he was amazed at his words, and said, O young man, fear God with respect to thy case for she whom thou hast mentioned is a wraago, averse from men. Therefore guard, O my brother, thy tongue, otherwise thou wilt destroy thyself. And when the young man heard his words, he wept violently, and, keeping hold of the skirt of the

THE SHOP OF THE UNPACKED TA LOR



THE SHOP OF THE UNPACKED TA LOR

— Story of Ibrahim and Gomla

tailor, he said, Protect me, O uncle, for I am perishing, and I have left my kingdom and the kingdom of my father and my grandfather, and become in the land a stranger, solitary and I have not patience to remain absent from her

So when the tailor saw what had betided him, he pitied him, and said, O my son, I have nought but my life to give, and I will expose it to peril for love of thee, for thou hast wounded my heart. But to-morrow I will contrive for thee a plan by which thy heart shall be comforted. He therefore prayed for him, and departed to the Khan, and he told the door-keeper of the khan what the tailor had said, whereupon he replied, He hath acted with thee kindly. And when the next morning came, the young man attired himself in the most sumptuous of his apparel, and, taking with him a purse containing some pieces of gold, came to the humpback, and saluted him, and sat down. Then he said to him, O uncle, fulfil thy promise to me. And he replied, Arise immediately, and take three fat fowls, and three ounces of sugar-candy, and two small jugs, which fill thou with wine, and take a cup. Put these things into a small bag and embark, after the morning prayers, in a small boat, with a boatman, and say to him, I desire that thou go with me to the country below Bilsora. And if he reply, I cannot go farther than a league—say thou to him, Thou shalt do as thou pleasest. But when he goeth, excite him with money, until he conveyeth thee farther, and when thou hast arrived, the first garden that thou wilt see is the garden of the lady Gemila. When thou seest it, go to its gate. Thou wilt see two high steps, on which is furniture of brocade, and a humpbacked man, like myself, sitting. Complain to him of thy state, and solicit his favour, and perhaps he will feel pity for thy state, and enable thee to see her,

at least to obtain a sight from a distance I have no expedient within my power but this, and if he be not moved with pity for thy state, I perish, and so dost thou. This is what I think advisable, and the affair must be committed to God, whose name be exalted! So the young man said, I seek aid of God What God willeth must come to pass, and there is no strength nor power but in God. He then arose and departed from the humpbacked tailor, and repaired to his chamber, took the things that he had directed him to procure, and put them into a neat, small bag. And when he arose in the following morning, he came to the bank of the Tigris, and lo, he saw a boatman lying asleep. So he woke him, and gave him ten pieces of gold, saying to him, Convey me to the country below Balsora. The man replied, O my master, on the condition that I go not farther than a league, for if I go a span beyond that distance, we both perish. And he said to him, As thou pleasest. He therefore took him, and proceeded with him down the river, and when he came near to the garden, he said, O my son, beyond this point I cannot go, for if I pass this limit, we both perish. So he took forth and gave him ten other pieces of gold, and said to him, Receive this money, that thou mayest have recourse to it to amend thy state. And the man was abashed at him, and said, I commit the affair to God, whose name be exalted! And he proceeded down the river with him; and when he arrived at the garden, the young man arose in his joy, leaped from the boat as far as a spear's throw, and threw himself down, and the boatman returned, fleeing.

The young man then advanced, and he saw all that the humpback had described to him with respect to the garden. He saw its gate open, and in the vestibule was a couch of ivory, on which was a tiny a hump-

backed man of comely countenance, clad in apparel ornamented with gold, and having in his hand a mace of gilt silver. So the young man went quickly and threw himself on his hand and kissed it, whereupon he said to him, Who art thou, and whence hast thou come, and who brought thee hither, O my son? And that man, when he saw Ibrahim the son of Casib, was amazed at his loveliness. Then Ibrahim said to him, O uncle, I am an ignorant, strange youth. And he wept, and the man was moved with pity for him, and took him up on the couch, wiped away his tears, and said to him No harm shall befall thee. If thou be in debt, may God discharge thy debt, and if thou be in fear, may God appease thy fear! So he replied, O uncle, I have no fear, nor am I in debt, but have with me abundant wealth, by the good pleasure of God, and His aid. The man therefore said to him, O my son, what is thine affair, that thou hast exposed thy life and thy beauty to peril by coming to a place of destruction? And the young man related to him his story, and explained to him his case, and when the humpback heard his words, he hung down his head a while towards the ground, and said, Is the humpbacked tailor the person who directed thee to me? He answered him, Yes. And he rejoined, This is my brother, and he is a blessed man. Then he said, O my son, if affection for thee had not entered into my heart, and if I had not pitied thee, thou hadst perished, thou and my brother and the door-keeper of the khan and his wife. And he said, Know that there is not on the face of the earth the like of this garden, and it is called the Garden of the Pearl. No one hath entered it during the period of my life, except the Sultan and myself and its owner Gemila [and her attendants], and I have resided in it twenty years, and have not seen any man [except the Sultan] come to this place. In the course

of every forty days, the lady Gemila cometh hither to the vessel, and ascendeth amid her female slaves, in a canopy of satin, the borders of which ten female slaves hold up with hooks of gold, till she entereth so I have not seen of her aught. But I have nothing save my life to give, and I will expose it to peril for thy sake. And thereupon the young man kissed his hand, and the humpback said to him, Sit with me until I contrive for thee a mode of proceeding.

After that, he took the hand of the young man and conducted him into the garden, and when Ibrahim saw that garden, he imagined that it was Paradise. He beheld the trees to be entangled, and the palm-trees tall, and the waters pouring, and the birds warbling with various notes. Then the humpback went with him to a dome-crowned pavilion, and said to him, This is the place in which the lady Gemila sitteth. And he examined that pavilion, and found it to be one of the most wonderful of pleasure-houses. In it were all kinds of pictures in gold and ultramarine, and it had four doors, to which one ascended by five steps, and in the midst of it was a pool, to which one descended by steps of gold, those steps being set with minerals. In the midst of the pool was a fountain of gold, with images, large and small, from the mouths of which the water issued, and when the images produced various sounds at the issuing of the water, it seemed to the hearer that he was in Paradise. By the dome-crowned pavilion was a water-wheel, the pots of which were of silver, and it was covered with brocade. And on the left of the water-wheel was a large ice-window of silver, looking upon a green meadow, in which were all kinds of wild beasts, and gazelles, and hares; and on its right was a large window looking upon a field in which were all kinds of birds, all of them warbling with various notes, amazing the hearer. When the

of every forty days, the lady Gemila cometh hither to the vessel, and ascendeth amid her female slaves, in a canopy of satin, the borders of which ten female slaves hold up with hooks of gold, till she entereth so I have not seen of her aught. But I have nothing save my life to give, and I will expose it to peril for thy sake. And thereupon the young man kissed his hand, and the humpback said to him, Sit with me until I contrive for thee a mode of proceeding.

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young man beheld this, he was moved with delight. He seated himself at the gate of the garden, and the gardener sat by his side, and said, How dost thou regard my garden? The young man answered him, It is the Paradise of the World. And the gardener laughed. Then he arose, and was absent from him a while, after which he returned, having with him a tray containing fowls and quails, and nice food, and sweetmeat of sugar, and he put it before the young man, and said to him, Eat until thou shalt be satisfied.—So I ate, says Ibrahim, until I was satisfied, and when he saw that I ate, he rejoiced, and said, By Allah, this is the manner of Kings, the sons of Kings! And he said, O Ibrahim, what is with thee in this small bag? I therefore opened it before him, and he said, Carry it with thee, for it will be of use to thee when the lady Gemila cometh, since, when she cometh, I shall not be able to come in to thee with aught for thee to eat. Then he arose and took my hand and brought me to a place opposite the dome-crowned pavilion of Gemila, and he made an arbour amid the trees, and said, Ascend into this, and when she cometh, thou wilt see her, and she will not see thee. This is the utmost stratagem that I can employ, and upon God be our dependence. When she singeth, drink to her singing, and when she departeth, return to the place whence thou camest, if it be the will of God, with safety. So the young man thanked him, and desired to kiss his hand, but he prevented him. Then the young man put the small bag into the arbour which the humpback had made for him, after which the gardener said to him, O Ibrahim, divert thyself in the garden, and eat of its fruits, for the appointed time of the coming of thy beloved is to-morrow. Ibrahim therefore proceeded to amuse himself in the garden, and to eat of its fruits.

He passed the night with the gardener, and when the morning came and diffused its light and shone, Ibrahim recited the morning-prayers, and lo, the gardener came to him, with yellow complexion, and said to him, Arise, O my son, and ascend to the arbour, for the female slaves have come to spread the furniture in the place, and she will come after them, and beware thou of spitting, or blowing thy nose, or sneezing, for if thou do, we shall both perish. The young man therefore arose and ascended to the arbour, and the gardener departed, saying, God grant thee safety, O my son! And while the young man was sitting, lo, there approached five slave-girls, the like of whom no one had beheld. They entered the dome-crowned pavilion, pulled off their outer garments, and washed the place, sprinkled it with rosewater, gave vent to the fumes of aloes-wood and ambergris, and spread the brocade. And there approached after them fifty female slaves, with musical instruments, and Gemila was amid them, within a red canopy of brocade, and the female slaves held up the skirts of the canopy with hooks of gold until she entered the pavilion. So the young man saw not of her, nor of her apparel, aught, and he said within himself, By Allah, all my labour is lost, but I must wait until I see how the case will be. The female slaves brought forward the food and drink, and they ate, and washed their hands, and set for Gemila a throne, on which she seated herself. Then they all played on the musical instruments, and sang with mirth-exciting voices, of which there was not the like, after which, an old woman, who was a confidential servant, came forth, and clapped her hands, and danced, and the female slaves pulled her along. And lo, the curtain was raised, and Gemila came forth, laughing, and Ibrahim saw her. Upon her were ornaments and apparel, and on her head was a crown

set with fine pearls and with jewels, and on her neck a necklace of pearls, and around her waist a girdle of oblong chrysolites, the strings of which were of jacinths and pearls. And thereupon the female slaves arose, and kissed the ground before her, while she laughed.

When I beheld her, says Ibrahim the son of Casib, I became unconscious of my existence, and my reason was confounded, and my mind was perplexed, in consequence of my amazement at loveliness the like of which was not seen upon the face of the earth. I fell down in a fit, and recovered with weeping eyes, and recited these two verses —

I see thee and close not mine eye that mine eyelids
may not prevent my beholding thee
If I gazed at thee with every glance mine eyes would
not see all thy charms.

The old woman then said to the female slaves, Let ten of you arise and dance and sing. And when Ibrahim saw them, he said within himself, I wish that the lady Gemila would dance. And after the dancing of the ten slave girls was ended, they went around her, and said, O our mistress we wish that thou wouldest dance amid this assembly, that our happiness might be rendered complete thereby, for we have not seen a more delightful day than this. So Ibrahim said within himself, No doubt the gates of heaven have been opened, and God hath answered my prayer. Then the female slaves kissed her feet, and said to her, By Allah, we have not seen thy bosom dilated as it is this day. And they ceased not to excite her until she pulled off her outer clothing, and became only clad in a shirt woven with gold, embroidered with varieties of jewels, showing the forms of a bosom like two pomegranates, and displaying a face like the

moon in the night of its fulness. Ibrahim beheld motions the like of which he had not seen before in his life. And when she exhibited, in her dancing, an extraordinary mode, and wonderful invention, her performance was such (says Ibrahim) that she made us forget the dancing of the bubbles in the cups, and occasioned our thinking of the inclining of the turbans from the heads. She was such as the poet hath thus described —

A dancer whose figure is like a willow branch my soul almost quitteh me at the sight of her movements.

No foot can remain stationary at her dancing. She is as though the fire of my heart were beneath her feet.

Now, while I was looking at her, says Ibrahim, lo, a glance of her eye was directed towards me, and she saw me; and when she beheld me, her countenance changed, and she said to her female slaves, Sing ye until I return to you. Then she took a knife half a cubit in length, and came towards me, saying, There is no strength nor power but in God, the High, the Great! And when she drew near to me I became unconscious of my existence, but when she saw me, and her face met mine, the knife fell from her hand, and she said, Extolled be the perfection of the Changer of hearts! She then said to me, O young man, be of good heart thou art secure from that which thou fearest. And I began to weep, and she wiped away my tears with her hand, and said, O young man, inform me who thou art, and what brought thee to this place. So I kissed the ground before her, and kept hold of her skirt, and she said, No harm shall befall th — for, by Allah, mine eye hath

story from beginning to end, and she wondered thereat, and said to me, O my master, I conjure thee by Allah to tell me, art thou Ibrahim the son of Casib? I answered, Yes. And she threw herself upon me, and said, O my master, thou art the person who made me averse from men, for when I heard that there existed in Egypt a young man than whom there was not upon the face of the earth anyone more beautiful, I loved thee from the description, and my heart became fondly attached to thee, by reason of that which was told me of thee, concerning thy surpassing loveliness, and I became, with regard to thee, in the case thus expressed by the poet —

Mine ear became enamoured of him before mine eye
for the ear is enamoured before the eye sometimes

Therefore praise be to God, who hath shown me thy face! By Allah, had it been any but thee, I had crucified the gardener, and the door-keeper of the khan, and the tailor, and him who had had recourse to them! Then she said to me, How shall I contrive means of procuring something for thee to eat without the knowledge of my female slaves? So I answered her, I have with me what we may eat and what we may drink. And I opened the small bag before her, and took a fowl, and she proceeded to feed me with morsels, I feeding her in like manner. And when I saw this conduct of hers, I imagined that the event was a dream. Then I brought forward the wine, and we drank. All that time, while she was with me, the female slaves were singing, and we ceased not to remain in this state from morn to noon, when she arose, and said, Arise now, prepare for thee a vessel, and wait for me in such a place until I come to thee, for there remaineth to me no patience to endure thy separation. So I replied, O my mistress, I have with

me a vessel, which is my property, and the boatmen are hired by me, and they are expecting me. And she said, This is what we desire.

She then went to the female slaves, and said to them, Arise with us, that we may go to our palace. They therefore said to her, Why should we arise now, when it is our custom to remain three days? And she replied, Verily I experience in myself a great heaviness. It seemeth that I am sick, and I fear that this illness may become more heavy upon me. So they said to her, We hear and obey. Accordingly they put on their apparel, went to the bank of the river, and embarked in the boat. And lo, the gardener approached Ibrahim, having no knowledge of the which had happened to him, and said, O Ibrahim, thou hast not had the good fortune to delight thyself with beholding her, for it is her custom to remain here three days, and I fear that she hath seen thee. But Ibrahim replied, She saw me not, nor did I see her, nor did she come forth from the pavilion. And he said, Thou hast spoken truth, O my son, for had she seen thee, we had perished but remain with me until she come next week, and thou shalt see her and satiate thyself with gazing at her. Ibrahim, however, replied, O my master, I have with me wealth, and I fear for it. I have also left behind me men, and I fear that they will think me too long absent. And the gardener said, O my son, verily thy separation will be grievous to me. Then he embraced him, and bade him farewell, and Ibrahim repaired to the khan in which he was lodging met the door keeper of the khan, and took his wealth. And the door keeper said to him, Good news if it be the will of God. But Ibrahim replied, I found no way of accomplishing my affair, and I desire to return to my family. So the door-keeper of the khan wept, and bade him fare-

well, carried his goods, and conducted him to the vessel.

After that, Ibrahim repaired to the place of which Gemila had told him, and there waited for her; and when the night became dark, lo, she approached him, in the garb of a valiant man, with a round beard, and her waist bound with a girdle, and in one of her hands were a bow and arrows, and in the other was a drawn sword; and she said to him, Art thou the son of Cassib the lord of Egypt? So Ibrahim answered her, I am he. And she said to him, And what young wretch art thou, that thou hast come to corrupt the daughters of the Kings? Arise; answer the summons of the Sultan. Upon this, says Ibrahim, I fell down in a fit; and as to the boatmen, they almost died in their skins from fear. Therefore when she saw what had happened to me, she pulled off that beard, threw down the sword, and loosed the girdle; and I saw that she was the lady Gemila, and said to her, By Allah, thou hast mangled my heart! Then I said to the boatmen, Hasten the course of the vessel. Accordingly they loosed the sail, and hastened in their course, and only a few days had elapsed before we arrived at Bagdad. And lo, there was a vessel lying stationary by the bank of the river; and when the boatmen who were in it saw us, they called out to the boatmen who were with us, and proceeded to say, O such-a-one! and O such-a-one! we congratulate you on your safety! They then drove their vessel against ours; and we looked, and behold, in it was Abouleassim Sandalani, who, when he saw us, said, Verily this is the object of my search. Go ye, in the keeping of God. I desire to repair to accomplish an affair. And there was before him a candle. Then he said to me, Praise be to God for thy safety! Hast thou accomplished thine affair? I answered,

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Yes And thereupon he put the candle near to us, and when Gemila saw him, her state became changed, and her complexion became sallow, and when Sandalani saw her, he said, Depart ye in the safe keeping of God I am going to Balsora, on business for the Sultan but the gift is for him who is present He then produced a small box of sweetmeats, and threw it into our vessel, and there was in them bhang So Ibrahim said, O delight of my eye, eat of this But she wept, and said, O Ibrahim, knowest thou who this is? I answered (says Ibrahim), Yes this is such-a-one And she rejoined, He is the son of my paternal uncle, and formerly he demanded me in marriage of my father, and I did not accept him, and he is repairing to Balsora, so probably he will inform my father of us But I said, O my mistress, he will not arrive at Balsora until we arrive at Mosul And they knew not what was concealed from them in the secret purpose of God.

Then I ate (says Ibrahim) somewhat of the sweetmeat, and it had not descended into my stomach before I struck the floor with my head And when it was near daybreak I sneezed, whereupon the bhang issued from my nostril, and I opened my eye, and beheld myself stripped of my outer clothing, and thrown amid ruins I therefore slapped my face, and said within myself, Verily this is a stratagem practised upon me by Sandalani I knew not whither to repair, and had nothing upon me but a pair of trousers, and I arose and walked about a little, and lo, the Judge approached me, accompanied by a party of men with swords and leatheren shields So I feared, and, seeing a ruined bath, I hid myself in it But my foot stumbled upon something, wherefore I put my hand upon it, and it became besouled with blood I therefore wiped it upon my trousers, not knowing what it was, and stretched forth my hand to the thing a second

time, whereupon it fell on a slain person, and the head came up in my hand. So I threw it down, and said, There is no strength nor power but in God, the High, the Great! I then entered one of the retired corners of the bath, and behold, the Judge stopped at the door of the bath, and said, Enter ye this place, and search. And ten of them entered with cressets, and by reason of my fear, I retired behind a wall, and, taking a view of that slain person, I saw it to be a damsel, whose face was like the full moon, her head lying on one side, and her body on another, and upon her was costly apparel. Therefore, when I beheld her, a violent trembling affected my heart. And the Judge entered, and said, Search throughout the bath. And they entered the place in which I was, and a man of them saw me, and came to me, having in his hand a knife half a cubit long, and when he drew near to me, he said, Extolled be the perfection of God, the Creator of this beautiful face! O young man, whence art thou? Then he took my hand, and said, O young man, wherefore didst thou slay this murdered female? So I answered, By Allah, I did not slay her, nor do I know who slew her, and I entered not this place save through fear of you. And I acquainted him with my case, and said to him, By Allah, I conjure thee that thou wrong me not, for I am anxious for myself. And he took me and led me forward to the Judge, and when he saw upon my hands the marks of blood, he said, This requireth not proof, therefore strike off his head. So when I heard these words, I wept violently the tears of my eyes flowed, and I recited these two verses —

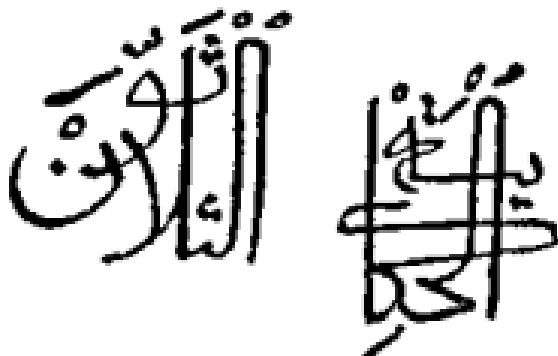
We tread the steps appointed for us, and he whose steps are appointed must tread them
He whose death is decreed to take place in one land will not die in any land but that.

So he acquainted him with the matter, and the Chamberlain said, not knowing that he was the son of the Sultan, Verily the face of this young man is the face of one that doth not murder. And he ordered the Judge to loose his bonds, wherefore he loosed them, and he said, Bring him forward to me. Accordingly he led him forward to him. And his loveliness had departed in consequence of the severity of the horrors that he had endured. The Chamberlain therefore said to him, Acquaint me with thy history, O young man, and tell me wherefore this slain female is with thee. And when Ibrahim looked at the Chamberlain, he knew him so he said to him, Wo to thee! Dost thou not know me? Am I not Ibrahim, the son of thy lord? Probably thou hast come to seek for me. Upon this, the Chamberlain fixed his eyes intently upon him, and knew him perfectly. therefore, when he knew him, he threw himself upon his feet. And when the Judge saw what the Chamberlain did, his complexion became sallow. The Chamberlain then said to him, Wo to thee, O oppressor! Was it thy desire to slay the son of my master Casib the lord of Egypt? So the Judge kissed the skirt of the Chamberlain, and said to him, O my lord, how could I know him? Verily we saw him in this plight, and we saw the damsel slain by his side. But he replied, Wo to thee! Verily thou art not fit for the office of Judge. This is a young man, fifteen years of age, and he hath not killed a sparrow. How then should he murder a human being? Didst thou not grant him any delay, and ask him respecting his state? Then the Chamberlain and the Judge said, Search ye for the murderer of the damsel. They therefore entered the bath a second time, and they saw her murderer so they took him, and brought him to the Judge, who took him and repaired with him to the

palace of the Caliph, and acquainted the Caliph with the events that had happened.

Upon this, Alrashid gave orders to slay the murderer of the damsel, after which he commanded to bring the son of Casib. And when he presented himself before him, Alrashid smiled in his face, and said to him, Acquaint me with thy history, and the events that have happened to thee. So he related to him his story from the beginning to the end, and it excited his wonder. He then called Mesrour the executioner, and said, Go this instant and assail the house of Aboulcasim Sandalani, and bring him and the damsel to me. Accordingly he went immediately, and assailed his house, and he saw the damsel bound with her hair, and at the point of destruction. Mesrour therefore loosed her, and brought her with Sandalani, and when Alrashid beheld her, he wondered at her loveliness. Then he looked towards Sandalani, and said, Take ye him, and cut off his hands with which he smote this damsel, and crucify him, and deliver his riches and his possessions to Ibrahim. And they did so. And while they were thus employed, lo, Abouleis, the Governor of Balsora, the father of the lady Gemila, approached them, to demand aid of the Caliph against Ibrahim the son of Casib the lord of Egypt, and to complain to him that he had taken his daughter. But Alrashid said to him, He was the cause of her deliverance from torture and slaughter. And he gave orders to bring the son of Casib, and when he came, he said to Abouleis, Wilt thou not consent that this young man, the son of the Sultan of Egypt, shall be a husband to thy daughter? And he answered, I bear and obey God and thee, O Prince of the Faithful! So the Caliph summoned the Cadi and the witnesses, and married the damsel to Ibrahim the son of Casib. He also presented to him all the riches of Sandalani,

and fitted him out for his return to his country. And he lived with her in the most perfect happiness and the most complete joy until they were visited by the terminator of delights and the separator of companions. Extolled be the perfection of the Living who dieth not!



CHAPTER XXX

COMMENCING WITH PART OF THE NINE HUNDRED AND EIGHTY-NINTH NIGHT, AND ENDING WITH THE THOUSAND AND FIRST



THE STORY OF MAROUF

THERE was, in the guarded city of Cairo, a cobbler who mended old shoes. His name was Marouf, and he had a wife whose name was Fatuma, and whose nickname was Orra ; and they gave her not that nickname save because she was a wicked, evil woman, of little modesty, a great mischief-maker. She ruled her husband, and every day used to revile him and curse him a thousand times ; and he dreaded her malice, and feared her oppression ; for he was a sensible man, who felt shame for his reputation ; but he was poor in circumstances. When he worked for much, he expended his gains upon her, and when he worked for little, she revenged herself upon his body during the ensuing night, and deprived him of health, making his night like the record of her own actions. She was such a person as her in disgrace of whom the poet hath said—

How many nights have I passed with my wife in the
most unfortunate of conditions!

Would that, at the time of my first visit to her I had
produced some poison and poisoned her!

Now, among the events that happened to this man, proceeding from his wife, it chanced that she said to him, O Marouf, I desire of thee to-night that thou bring me some kunafeh¹ with bees' honey upon it. And he replied, May God (whose name be exalted¹) make easy to me the means of obtaining its price, and I will bring it to thee to-night. By Allah, I have had no money this day, but our Lord may render the affair easy. She, however, said to him, I know not these words. Whether he render it easy or do not render it easy, come not to me save with the kunafeh with bees' honey, and if thou come without kunafeh, I will make thy night like thy fortune when thou marriedst me and fellest into my hand. So he replied, God is bountiful. Then that man went forth, with grief displaying itself in his person, and after he had performed the morning-prayers, he opened the shop, and said, I pray thee, O Lord, to supply me with the price of this kunafeh, and to save me from the mischief of this wicked woman to-night! And he sat in the shop until mid-day, but no work betided him, wherefore his fear of his wife became violent, and he arose and closed the shop, and became perplexed respecting his case, on account of the kunafeh, not having even any portion of the price of the bread. He then passed by the shop of the seller of kunafeh, and stopped in a state of stupefaction, and his eyes filled with tears. And the seller of kunafeh, casting at him a sidelong glance, said, O master Marouf, wherefore dost thou weep? Tell me what hath befallen thee. He therefore told him his tale, and said to him, My wife is a

¹ A sort of pastry resembling vermicelli

virago, and she hath demanded of me kunafeh, and I have sat in the shop until half the day hath passed, but not even the price of bread hath betided me, and I am in fear of her. And upon this, the seller of Kunafeh laughed, and said, No harm shall befall thee. How many pounds dost thou desire? He answered, Five pounds. And he weighed for him five pounds, and said to him, I have the clarified butter, but I have not bees' honey. I have, however, drip-honey,¹ better than bees' honey, and what will be the harm if it be with drip-honey? And Marouf was abashed at him, because he was to wait for his paying the price. He therefore said to him, Give it me with drip-honey. And he fried for him the Kunafeh with the clarified butter, and saturated it with drip-honey, and it became fit to be presented to Kings. Then he said to him, Dost thou want bread and cheese? He answered, Yes. So he took for him four farthings' worth of bread, and a farthing's worth of cheese, and the Kunafeh was for ten farthings, and he said to him, Know, O Marouf, that thy debt hath become fifteen farthings. Go to thy wife and make merry, and take this farthing to serve as payment for the bath. Thou shalt have a delay of a day, or two days, or three, until God shall supply thee, and distress not thy wife, for I will have patience with thee until thou shalt have money exceeding what will be requisite for thy expenditure.

So he took the Kunafeh and the bread and the cheese, and departed praying for him and went with comforted heart, saying, I extolled be Thy perfection, O my Lord! How bountiful art Thou! Then he went in to her and she said to him, Hast thou brought the Kunafeh? He answered, Yes. And he placed it before her. So she looked at it, and saw it to be with honey of the sugar-cane, and upon this she said to

¹ Treacle.

And while he was sitting, lo, a man advanced to him and said to him, O Marouf, arise; hide thyself; for thy wife hath complained of thee to the Sublime Court, and Abou Tabak is coming down upon thee. So he arose and closed the shop, and he fled in the direction of the Bab el-Nasr. And there had remained in his possession five farthings, of the price of the lasts and the other implements. He therefore bought for four farthings bread, and for one farthing cheese, as he fled from her. And this happened in the winter-quarter, at the time of afternoon-prayers; and when he went forth among the mounds, the rain descended upon him like streams pouring from the mouths of water-skins, and his clothes were wetted. So he entered the Adilah mosque, and, seeing a ruined place, in which was a deserted cell, without a door, he entered to shelter himself in it from the rain: his clothes being wetted. Then tears descended from his eyelids, and he became oppressed in mind by his affliction, and said, Whither shall I flee from this vile woman? I pray thee, O Lord, to send to me some person who shall convey me to a distant country, whither she shall not know the way by which to reach me. And while he was sitting weeping, lo the wall cleft asunder, and there came forth to him from it a person of tall stature, at the sight of whom the flesh quaked, and he said to him, O man, what aileth thee that thou hast disquieted me thus night? I have been residing in this place for two hundred years, and have not seen anyone enter it and do as thou hast done. Acquaint me then with thy desire, and I will accomplish thy affair, so compassion for thee hath affected my heart. Upon this he said to him, Who art thou, and what mayst thou be? And he answered him, I am the haunter of this place. So he acquainted him with all that had happened to him with his wife;

whereupon the Genie said to him, Dost thou desire that I should convey thee to a country whither thy wife shall know no way by which to reach thee? He answered, Yes. And the Genie said to him, Mount upon my back. Accordingly he mounted, and the Genie bore him and flew with him from after nightfall until the rising of the dawn, when he set him down upon the summit of a high mountain, and said, O human being, descend from the top of this mountain thou wilt see the threshold of a city, and do thou enter it, for thy wife will not know any way by which to reach thee, nor will it be possible for her to gain access to thee. Then he left him, and departed.

Marouf was in a state of confusion, perplexed in his mind, until the sun rose whereupon he said within himself, I will arise, and descend from this mountain to the city, for in my sitting here is no advantage. So he descended to the foot of the mountain, and he saw a city with high walls, and lofty pavilions, and decorated buildings, and it was a delight to the beholders. He entered the gate of the city, and saw that it dilated the sorrowful heart, and when he walked through the market, the people of the city looked at him, diverting themselves with the sight of him, and they assembled around him and wondered at his apparel, for his apparel resembled not theirs. And a man of the people of the city said to him, O man, art thou a stranger? He answered Yes. He said to him, From what country? He answered, From the fortunate city of Cairo. He said to him, Hast thou long quitted it? He answered him, Yesterday in the afternoon. And thereupon he laughed at him, and said, O people, come hither, see this man, and hear what he saith! So they said, What saith he? He answered, He asserteth that he is from Cairo, and that he came forth from it yester-

day in the afternoon. And they all laughed, and the people assembled around him and said, O man, art thou mad, that thou sayest these words? How is it thou assertest that thou quittedst Cairo yesterday in the afternoon, and foundest thyself in the morning here, when between our city and Cairo is a space of a whole year's journey? But he replied, None are mad but you and as to me, I am veracious in my saying, and this is bread of Cairo it hath not ceased to remain with me moist. And he showed them the bread, and they diverted themselves with looking at it, and wondered at it, for it resembled not the bread of their country. The crowd became numerous around him, and they said one to another, This is bread of Cairo. Divert yourselves with the sight of it.

He became notorious in that city, and among the people, some believed him, and some belied and derided him, and while they were in this state, lo, a merchant advanced to them, riding upon a mule, and behind him were two black slaves. Thereupon the people became dispersed, and he said, O people, are ye not ashamed of collecting around this stranger and ridiculing him and laughing at him? What concern have ye with him? And he ceased not to revile them until he drove them away from him, no one being able to return him a reply. He then said to Marouf, Come hither, O my brother. No harm shall befall thee from these. Verily they have no shame. He took him and proceeded with him until he conducted him into a spacious, decorated mansion, and he seated him in a royal chamber, and gave orders to the slaves, who thereupon opened for him a chest, and took forth for him a dress fit for a merchant possessing a thousand purics, and he clad him with it, and Marouf was a comely person so he became as though he were Shah Bandar of the merchants. Then the

merchant demanded the table, and they put before them a table containing every description of exquisite viands, of all kinds, and they ate and drank, after which the merchant said to Marouf, O my brother, what is thy name? He answered, My name is Marouf, and my trade is that of a cobbler I mend old shoes. He said to him, From what country art thou? He answered, From Cairo. He said, From what quarter? Marouf said to him, Dost thou know Cairo? The merchant answered him, I am of its sons. So Marouf replied, I am from the street el-Ahmar? The merchant said to him, Whom dost thou know of the street el-Ahmar? He answered him, Such-a-one and such-a-one. And he enumerated to him many persons. The merchant said to him, Dost thou know the el-kh Ahmad the druggist? He answered him, He was my neighbour, wall adjoining wall. He said to him, Is he well? He answered, Yes. He said to him, How many children hath he? He answered, Three Mustapha and Mahomed and Ali. He said to him, What hath God done with his children? He answered, As to Mustapha, he is well, and he is a learned man, a professor and as to Mahomed, he is a druggist he hath opened for himself a shop by the side of the shop of his father, after having married, and his wife hath borne him a son whose name is Hassan. And the merchant said, May God rejoice thee with good tidings! Marouf then said, And as to Ali, he was my companion when we were little children, and I used always to play with him, and we used to go, in the gulf of the sons of the Christians, and enter the church, and steal the books of the Christians, and sell them, and buy, with their price, food. But it happened once that the Christians saw us, and laid hold of us with a book, so they complained of us to our fathers, and said to his father, If thou præter' not thy son

from troubling us, we will complain of thee to the King. And he appeased them, and gave him a beating, and for this reason he fled immediately, and no way of finding him was known. He hath been absent twenty years, and no one hath given any tidings of him.

Upon this, the merchant said to him, He is myself, Ali the son of the sheikh Ahmad the druggist, and thou art my companion, O Marouf. They saluted each other, and, after the salutation, the merchant said to him, O Marouf, acquaint me with the reason of thy coming from Cairo to this city. So he acquainted him with the history of his wife Fatima el-Orra, and what she had done with him, and said to him, When her injurious conduct to me became excessive, I fled from her, in the direction of the Bab el-Nasr, and the rain descended upon me, wherefore I entered a ruined cell in the Adiba, and sat weeping, and there came forth to me the haunter of the place, who is an Afrite of the Genii, and he questioned me. I therefore acquainted him with my state, and he mounted me upon his back, and flew with me all the night between heaven and earth. Then he put me down upon the mountain, and informed me of the city so I descended from the mountain, and entered the city, and the people collected around me, questioning me, and I said to them, I came forth yesterday from Cairo. But they believed me not. And thou camest, and repelledst the people from me, and broughtest me to this house. This was the cause of my coming forth from Cairo. And what was the cause of thy coming hither? He answered him, Folly overcame me when my age was seven years, and from that time I have been going about from country to country and from city to city until I entered this city, the name of which is Khitan of Tartary; whereupon I saw its inhabitants to be generous people, endued with compassion, and I saw that they could

in the poor man, and sold to him on credit, and whatever he said they believed him respecting it I therefore said to them, I am a merchant, and I have come on before my merchandise, and I desire a place in which to deposit it. And they believed me, and appropriated a place to my exclusive use Then I said to them, Is there among you one who will lend me a thousand pieces of gold until my merchandise shall arrive, when I will return to him what I receive from him? For I am in need of some commodities before my merchandise shall enter the city And they gave me what I desired I then repaired to the market of the merchants, and, seeing some goods, I bought them, and on the following day I sold them, and gained by them fifty pieces of gold, and bought other goods I proceeded to associate with the people, and to treat them with generosity, and they loved me, and I betook myself to selling and buying, and my wealth became great. And know, O my brother, that the author of the proverb saith, The world is full of idle boasting, and artifice And in the country in which no one knoweth thee, do whatsoever thou wilt. But if thou say to every one who asketh thee, I am by trade a cobbler, and a poor man, and I fled from my wife, and yesterday I came forth from Cairo,—they will not believe thee, and thou wilt become among them a laughing-stock as long as thou shalt remain in this city. And if thou say, An Afrite conveyed me,—they will run away from thee in fear, and no one will come near thee, and they will say, This is a man possessed by an Afrite, and whosoever goeth near him, injury will happen to him And this notoriety will be disgraceful to me and to thee, for they know that I am from Cairo

Marouf then said, And how shall I act? He answered, I will teach thee how thou shalt act. If it

be the will of God (whose name be exalted!), I will give thee to-morrow a thousand pieces of gold, and a mule which thou shalt ride, and a black slave who shall walk before thee until he shall conduct thee to the gate of the market of the merchants. Then go in to them, and I will be sitting among the merchants; and when I see thee, I will rise to thee and salute thee, and I will kiss thy hand and honour thy station, and whenever I ask thee respecting any kind of stuff, saying to thee, Hast thou brought with thee any of such a kind?—answer, Abundance—and if they ask me respecting thee, I will praise thee and magnify thee in their eyes. I will then say to them, Provide ye for him a magazine and a shop. And I will describe thee as a person of abundant wealth and generosity, and if a beggar come to thee, give him what thou canst easily afford. Thereupon they will confide in my words, and believe in thy greatness and thy generosity, and they will love thee. After that I will invite thee, and I will invite all the merchants on those accounts, and bring you and them together, that all of them may know thee, and that thou mayest know them, in order that thou mayest sell and buy and take and give with them; and no long period will pass over thee before thou wilt become a person of wealth. Accordingly when the morning came, he gave him a thousand pieces of gold, clad him in a suit of apparel, mounted him upon a mule, and gave him a black slave, saying, God acquit thee of responsibility with respect to the whole; for thou art my companion, so to treat thee with generosity is incumbent on me. Suffer not anxiety, but dismiss from thy mind the subject of thy wife, and mention her not to anyone.

Marouf therefore said to him, May God recompense thee well! He then mounted the mule, and the slave walked before him until he had conducted him to the

gate of the market of the merchants, who were all sitting there, and the merchant Ali was sitting among them so when he saw him, he arose and threw himself upon him, saying to him, A blessed day, O merchant Marouf, O man of good works and of kindness! Then he kissed his hand before the merchants, and said, O our brothers, the merchant Marouf hath delighted you by his arrival. They therefore saluted him, and the merchant Ali made signs to them that they should show him honour so he was magnified in their eyes. His companion set him down from the back of the mule, and they saluted him again, and the merchant Ali proceeded to go apart with one of them after another, and to praise Marouf to him, and they said to him, Is this a merchant? He answered them, Yes indeed, he is the greatest of merchants, and there existeth not anyone more wealthy than he, for his wealth and the wealth of his father and his forefathers are notorious among the merchants of Cairo, and he hath partners in Hind and Sinde¹ and in Arabia, and for generosity, his fame resteth on an excellent foundation. Therefore know his dignity, and extol his rank, and serve him, and know that his coming to this city is not for the sake of traffic, for his desire is for nothing but to divert himself with the sight of the countries of the world, because he is not in need of travelling to foreign parts for the sake of gain and profits, having wealth which fires cannot consume, and I am of the number of his servants. He ceased not to praise him until they raised him above their heads, and they proceeded to acquaint one another with his qualities. Then they came together to him, and presented him with food for breakfast, and sherbet. Even the Shah Bandar of the merchants came to him,

¹ By Hind and Sinde the Arabs understand India generally

and saluted him, and the merchant Ali said to him, in the presence of the other merchants, O my master, probably thou hast brought with thee some of such a kind of stuff. So he answered him, Abundance. And on that day the merchant Ali had shown him the various kinds of costly stuffs, and taught him the names of the stuffs, the dear and the cheap. Then one of the merchants said to him, O my master, hast thou brought with thee yellow cloth? He answered, Abundance. He said, And red, of gazelle's blood.¹ He answered, Abundance. And every time that he asked him respecting anything, he answered him, Abundance. So thereupon he said, O merchant Ali, verily thy countryman, if he desired to transport a thousand loads of costly stuffs, could transport them. And he replied, He would do so from one of his magazines, and nought of its contents would be missing.

And while they were sitting, lo, a beggar came round to the merchants, and some of them gave him a farthing and some of them gave him a penny, and most of them gave him not aught, until he came to Marouf, who took for him a handful of gold, and gave him it. So he prayed for him, and departed, and the merchants wondered thereat, and said, Verily this is the gift of kings, for he gave the beggar gold without counting it, and were he not of the persons of great riches, and possessing abundance, he had not given the beggar a handful of gold. And after a while there came to him a poor woman, whereupon he took another handful, and gave it to her, and she departed, praying for him, and told the other poor persons. So they advanced to him, one after another, and for everyone who came to him he proceeded to take a handful and to give it him until he had disbursed the

¹ Name of deep red dye

thousand pieces of gold, after which he struck hand upon hand, and said, God is our sufficiency, and excellent is our Protector? So the Shah Bandar of the merchants said to him, What aileth thee, O merchant Marouf? He answered, It seemeth that most of the people of this city are poor and needy, and if I had known that they were so, I had brought with me in the saddle-bags a large sum of money and given it in alms to the poor. I fear that my absence from my country may be long, and it is a habit of my nature not to reject the beggar, but I have with me no gold remaining therefore when a poor man cometh to me, what shall I say to him? He answered him, Say to him, God sustain thee! But he replied, It is not my custom, and anxiety hath come upon me on account of this. Would that I had a thousand pieces of gold more, that I might give them in alms until my merchandise come! So he said, No harm. And he sent one of his dependants, who brought him a thousand pieces of gold, and he gave them to him. Marouf then proceeded to give to every one of the poor who passed by him until the call to noon-prayers was chanted, whereupon they entered the mosque, and performed the noon-prayers, and what remained with him of the thousand pieces of gold he scattered over the heads of the worshippers. The attention of the people was therefore drawn to him, and they prayed for him, and the merchants wondered at the abundance of his generosity and his munificence. He then inclined to another merchant, and obtained from him a thousand pieces of gold, and distributed them, and the merchant Ali was observing his actions, but could not speak. He ceased not to do thus until the call to afternoon-prayers was chanted, when he entered the mosque and prayed, and distributed the remainder. And they closed not the gate of the market until he had received

five thousand pieces of gold and distributed them, and to every one of whom he had received aught, he said, Wait until the merchandise shall arrive, when, if thou desire gold, I will give it thee, and if thou desire stuffs, I will give them thee, for I have abundance. And in the evening the merchant Ali invited him, and he invited with him all the merchants. He seated him at the upper end of the apartment, and he talked not of aught but of stuffs and jewels, and whenever they mentioned to him anything, he said, I have abundance of it. And on the following day he repaired again to the market, and proceeded to incline to the merchants, obtain from them money, and distribute it to the poor.

He ceased not to do thus for the space of twenty days, until he had received from the people sixty thousand pieces of gold, and there came not to him merchandise nor a burning plague. So the people were clamorous for their money, and said, The merchandise of the merchant Marouf hath not arrived, and how long shall he take people's money and give it to the poor? And one of them said, My opinion is, that we should speak with his countryman, the merchant Ali. Accordingly they came to him and said to him, O merchant Ali, the merchandise of the merchant Marouf hath not arrived. And he replied, Be ye patient, for it must arrive soon. Then he had a private interview with him, and said to him, O Marouf, what are these deeds? Did I say unto thee, Toast the bread—or Burn it? Verily the merchants have become clamorous for their money, and have informed me that they have become creditors to thee for sixty thousand pieces of gold, which thou hast received, and hast distributed to the poor. And how wilt thou pay thy debt to the people, when thou neither sellst nor buyest? But he replied, What will be the consequence, and what are the sixty thousand pieces of gold? When the mer-

chandise arriveth, I will give them, if they will, stuffs, and if they will, gold and silver Upon this, the merchant Ali said to him, God is most great! And hast thou merchandise? He answered, Abundance And he said to him, Allah and the Saints requite thee and thy turpitude! Did I teach thee this saying in order that thou shouldst utter it to me? Now will I inform the people of thee Marouf replied, Go, without loquacity Am I a poor man? Verily my merchandise compriseth an abundance of things, and when it arriveth they shall receive double the value of their property I am in no need of them So thereupon the merchant Ali was enraged, and said to him, O thou of little good-breeding, I will without fail show thee How is it that thou hast to me and art not ashamed? But he replied, What thou hast in thy power, do, and they shall wait until my merchandise arrive, and shall receive their property with addition He therefore left him, and departed, and he said within himself, I praised him before, and if I censure him now, I become a liar, and include myself among those to whom applyeth the saying of him who said, He who praiseth and censureth, liest twice And he became perplexed respecting his case Then the merchants came to him again, and said, O merchant Ali, hast thou spoken to him? He answered them, O people, I am abashed at him, and he oweith me a thousand pieces of gold, but I have not been able to speak to him respecting them When ye gave him, ye consulted me not, and ye have nought to say to me So demand of him by an application from yourselves to him, and if he give you not, complain of him to the King of the city, and say to him, He is an impostor, who hath imposed upon us For the King will save you from being injured by him

Accordingly they went to the King, and acquainted

him with what had happened, and said, O King of the age, we are perplexed respecting our case with this merchant, whose generosity is excessive; for he doth so and so, and everything that he receiveth he distributeth to the poor by the handful. Now if he possessed little, his soul would not consent to his taking gold by the handful and giving it to the poor, yet were he of the people of affluence, his veracity had appeared to us by the arrival of his merchandise, and we see no merchandise belonging to him, though he asserteth that he hath merchandise, and that he hath come on before us, and whenever we mentioned to him any kind of stuff, he would say, I have abundance of it. A considerable period hath elapsed, but no tidings of his merchandise have come; and he hath become indebted to us to the amount of sixty thousand pieces of gold, all of which he hath distributed to the poor. And they proceeded to eulogise him and to praise his generosity. And that King was covetous, more covetous than Ashab so when he heard of his generosity and meanness, covetousness overcame him, and he said to his Vizier, If this merchant did not possess abundant riches, all this generous conduct would not proceed from him, his merchandise will without fail arrive, and these merchants will come together to him, and he will disperse among them abundant riches. But I am more worthy of this wealth than they therefore I desire to contract friendship with him, and to show an affection for him, before his merchandise arriveth, and what these merchants will receive from him, I shall receive, and I will marry to him my daughter, and join his wealth with mine. But the Vizier replied, O King of the age, I imagine him not to be aught but an impostor, and the impostor hath ruined the house of the covetous. The King, however, said to him, O Vizier, I will try him, and know whether he be an impostor or veracious,

and whether he have been reared in affluence or not. The Vizier said, With what wilt thou try him? The King answered, I have a jewel, and I will send for him and cause him to be brought to me, and when he hath seated himself, I will treat him with honour, and give him the jewel, and if he know it, and know its price, he will be proved to be a person of riches and affluence, but if he know it not, he will be proved to be an impostor, an upstart, and I will slay him in the most abominable manner.

Then the King sent to him, and caused him to be brought, and when he came in to him, he saluted him, and the King returned his salutation, and seated him by his side, and said to him, Art thou the merchant Marouf? He answered, Yes. And the King said to him, The merchants assert that thou owest them sixty thousand pieces of gold. Now is that which they say true? He answered, Yes. The King said to him, Wherfore hast thou not given to them their money? He answered, Let them wait until my merchandise arriveth, and I will give them double of what I have received, and if they desire gold, I will give it them, and if they desire silver, I will give it them, and if they desire merchandise, I will give it them, and to him whom I owe a thousand I will give two thousand in return for that wherewith he hath veiled my face before the poor, for I have abundance. The King then said to him, O merchant, take this, and see what is its kind, and what is its value. And he gave him a jewel of the size of a hazel-nut, which the King had purchased for a thousand pieces of gold, and he had not another, and held it dear. So Marouf took it in his hand, and he pressed upon it with his thumb and forefinger, and broke it, for the jewel was frail, and would not bear the pressure. The King therefore said to him, Wherfore hast thou

broken the jewel? And he laughed, and answered, O King of the age, this is not a jewel. This is a piece of mineral worth a thousand pieces of gold. How is it that thou sayest of it that it is a jewel? Verily the jewel is of the price of seventy thousand pieces of gold, and this is only called a piece of mineral, and the jewel that is not of the size of a hazel-nut hath no value in my estimation, nor do I care for it. How is it that thou art a King, and callest this a jewel, when it is a piece of mineral, the value of which is a thousand pieces of gold? But ye are excusable, because ye are poor, and have not in your possession treasures that are of value. So the King said to him, O merchant, hast thou jewels of the kind that thou mentionest? He answered, Abundance. And thereupon, covetousness overcame the King, and he said to him, Wilt thou give me perfect jewels? He answered him, When the merchandise cometh, I will give thee abundance whatsoever thou desirest, I have abundance thereof, and I will give thee without price. So the King rejoiced, and said to the merchants, Go your way, and be patient with him until the merchandise arriveth then come, receive your money from me. And they departed. Such was the case of Marouf and the merchants.

But as to the King, he addressed the Vizier, and said to him Treat the merchant Marouf with courtesy, and take and give with him in talk, and mention to him my daughter, in order that he may marry her, and we may gain these riches that are in his possession. But the Vizier replied, O King of the age, verily the state of this man hath not pleased me and I imagine that he is an impostor and a liar. Therefore desist from these words, lest thou lose thy daughter for nought. And the Vizier had before solicited the King to marry to him the damsel, and he desired to

marry her to him ; but when this was told her, she consented not. So thereupon the King said to him, O deceiver, thou dost not desire for me good fortune, because thou demandedst my daughter in marriage before, but she consented not to marry thee. So now thou interceptest the way of her marriage, and desirest that my daughter should remain as a waste land, in order that thou mayest take her. But hear from me this saying : Thou hast no concern with these words. How can he be an impostor, a liar, when he knew the price of the jewel, the price at which I purchased it, and broke it because it did not please him ? He hath many jewels ; and when he introduceth himself to my daughter, he will see her to be beautiful, and she will captivate his reason, and he will love her, and will give her jewels and treasures. But thou desirest to prevent my daughter and to prevent me from obtaining these riches. So the Vizier was silent, and feared the King's rage against him, and he said to himself, Set the dogs upon the cattle. Then he inclined to the merchant Marouf, and said to him, His majesty the King loveth thee, and he hath a daughter endowed with beauty and loveliness, whom he desireth to marry to thee. What then sayest thou ? And he answered him, No harm. But let him wait until my merchandise arriveth ; for the dowry of the daughters of the Kings is large, and their rank requireth that they should not be endowed save with a dowry befitting their condition ; and at this present time I have not with me wealth. Therefore let him have patience with me until the merchandise arriveth, for I have abundant riches, and I must give as her dowry five thousand purses. I shall also require a thousand purses to distribute to the poor and needy on the night of my introduction to the bride, and a thousand purses to give to those who shall walk in the marriage-pro-

cession, and a thousand purses wherewith to prepare the viands for the soldiers and others, and I shall require a hundred jewels to give to the Queen on the morning of the wedding, and a hundred jewels to distribute among the female slaves and the eunuchs, giving each a jewel in honour of the rank of the bride I shall require, moreover, to clothe a thousand naked persons among the poor, and alms will be indispensable, and this is a thing that will be impossible until the merchandise arriveth. But I have abundance, and when the merchandise cometh, I care not for all these expenses.

The Vizier therefore went and acquainted the King with that which he had said, and the King said, When this is his desire, how is it that thou assertest of him that he is an impostor, a liar? The Vizier replied, And I cease not to say so. But the King chid him angrily, and threatened him, and said to him, By my head, if thou desist not from these words, I will slay thee! Return then to him, and bring him to me, and I will arrange with him. So the Vizier went to him and said to him, Come hither and answer the summons of the King. And he replied, I hear and obey. Then he came to him, and the King said to him, Apologise not with these excuses, for my treasury is full therefore take the keys into thy possession, and expend all that thou requirest, and give what thou wilt, and clothe the poor, and do what thou desirest, and mind not for the damsel and the female slaves. But when thy merchandise arriveth, show what generosity thou wilt to thy wife, and we will have patience with thee for her dowry until the merchandise arriveth, and there shall never be any difference between me and thee. He then ordered the sheikh el-Islam to perform the ceremony of the marriage-contract. So he performed the ceremony of

the contract of the marriage of the King's daughter to the merchant Marouf. The King commenced the celebration of the festivity, and gave orders to decorate the city, and the drums were beaten, and the tables of viands were spread with all kinds of dishes, and the performers of sports came. The merchant Marouf sat upon a throne in a saloon, and the performers of sports, and the exhibitors of turning tricks, and the dancers, and the performers of extraordinary arts and wonderful games, were disposed in order before him, and he proceeded to order the Treasurer, and to say to him, Bring the gold and silver. Accordingly he brought him the gold and the silver, and Marouf went round among the people who were diverting themselves, and gave to every one who played by the handful, and bestowed alms on the poor and needy, and clad the naked, and it was a noisy festivity. The Treasurer had not time to bring the money from the treasury, and the heart of the Vizier almost burst with rage, but he could not speak. The merchant Ali also wondered at the squandering of this wealth, and said to the merchant Marouf, May Allah and the Saints retaliate upon thy temple! Hath it not sufficed thee that thou hast wasted the money of the merchants, but thou wilt also waste the money of the King? But the merchant Marouf answered him, Thou hast no concern with it, and when the merchandise arriveth, I will compensate the King for this with double its value. And he proceeded to scatter the money, and to say within himself, A burning plague! What will happen will happen; and from that which is pre-destined there is no escape.

The festivity ceased not for the space of forty days, and on the one-and-fortieth day they made the procession for the bride. All the Emirs and the soldiers walked before her, and when they entered with her,

Marouf scattered gold over the heads of the people. They made for her a magnificent procession, and Marouf expended a vast quantity of wealth. They introduced him to the Queen, and he sat upon the high mattress, and they let down the curtains, and closed the doors, and went forth, leaving him with the bride. And thereupon he smote hand upon hand, and sat sorrowful for some time, striking palm upon palm, and saying, 'There is no strength nor power but in God, the High, the Great!' So the Queen said to him, 'O my lord, Allah preserve thee! What aileth thee, that thou art sorrowful?' And he replied, 'How can I be otherwise than sorrowful when thy father hath disquieted me, and done to me a deed like the burning of the green corn?' She said, 'And what hath my father done to thee?' Tell me.' He answered, 'He hath introduced me to thee before my merchandise hath arrived, and I desired at least a hundred jewels to distribute among thy female slaves, to each one a jewel, that she might rejoice in it, and say, "My lord gave me a jewel on the night of his introduction to my lady,"—and this good deed would have been an act of honour to thy rank, and have increased thy glory, for I am not deficient in lavishing jewels, having of them an abundance.' But she said to him, 'Be not anxious for that, nor grieve thyself for this reason. As to myself, thou hast no blame to fear from me, for I will have patience with thee until the merchandise arriveth, and as to the female slaves, thou hast nought to care for on their account.' So he was appeased. And on the following morning he entered the bath, and put on a suit of the apparel of Kings, and, having gone forth from the bath, entered the King's council-chamber whereupon those who were in it rose to him upon their feet, and received him with respect and honour, and congratulated him, and blessed him.

He sat by the side of the King, and said, Where is the Treasurer? They answered, Lo, he is before thee. And he said, Bring the robes of honour, and invest all the Viziers and the Emirs and the men of office. Accordingly he brought him all that he demanded, and he sat giving to every one who came to him, and presenting to every man according to his rank.

He continued in this state for the space of twenty days, and there appeared not any merchandise belonging to him, nor aught else. Then the Treasurer became straitened by him to the utmost degree, and he went in to the King in the absence of Marouf, when the King was sitting with the Vizier, and no one beside, and he kissed the ground before him, and said, O King of the age, I will acquaint thee with a thing, for perhaps thou wouldest blame me for not acquainting thee therewith. Know that the treasury hath become almost empty, there remaineth not in it any money, except a small quantity, and after ten days we shall close it empty. So the King said, O Vizier, verily the merchandise of my son-in-law hath been backward in coming, and no tidings of it have appeared. And the Vizier laughed, and said to him, May God be gracious to thee, O King of the age! Thou art none other than a careless person with respect to the conduct of this impostor and liar. By thy head, there is no merchandise belonging to him, nor a plague to relieve us of him, but he hath only incessantly imposed upon thee until he hath consumed thy wealth, and married thy daughter for nothing. And how long wilt thou be heedless of this liar? The King thereupon said to him, O Vizier, how shall we act, that we may know the truth of his state? And he answered, O King of the age, no one will become acquainted with the man's secret except his wife. Therefore

send to thy daughter, desiring that she may come behind the curtain, in order that I may ask her respecting the truth of his state, so that she may examine him and acquaint us with his state. And he replied, There will be no harm in that. By my head, if it be proved that he is an impostor, a liar, I will surely slay him in the most unfortunate manner! He then took the Vizier, and entered with him into the sitting-chamber, and sent to his daughter. So she came behind the curtain, and this was during the absence of her husband, and when she came, she said, O my father, what dost thou desire? He answered, Speak to the Vizier. Accordingly she said, O Vizier, what wouldst thou? He answered, O my mistress, know that thy husband hath consumed the wrath of thy father, and he hath married thee without giving a dowry, and hath not ceased to promise us and to break his promise no tidings of his merchandise have appeared, and, in short, we desire that thou wouldst inform us respecting him. She replied, Verily, his words are many, and he is constantly coming and promising me jewels and treasures and costly stuffs, but I have seen nothing. And he said, O my mistress, canst thou this night take and give with him in talk, and say to him, Acquaint me with the truth, and fear nothing, for thou hast become my husband, and I will not be negligent of thee so acquaint me with the truth of the case, and I will contrive for thee a plan by which thou shalt be made happy? After that, use nearness and remoteness of speech to him, and make a show of affection to him, and induce him to confess, and then acquaint us with the truth of his case. And she said, O my father, I know how to examine him.

She then departed, and after night-fall, her husband Marouf came in to her according to his custom. So she rose to him, and took him with her hand before h

his armpit, and beguiled him with excessive guile (And sufficient is the guile of women when they have to request of men anything of which they desire the accomplishment.) She ceased not to beguile him and to coax him with speech sweeter than honey until she stole his reason, and when she saw that he had inclined to her entirely, she said to him, O my beloved O delight of my eye, O joy of my heart, may God not make me desolate by thine absence, nor time make a separation between me and thee! for affection for thee hath taken up its abode in my heart, and the fire of desire for thee hath burned my liver, and there can be no neglect of thee ever. But I desire that thou wouldest acquaint me with the truth, for the stratagems of falsehood are not profitable, nor do they gain credit on all occasions. How long wilt thou impose and lie to my father? I fear that thy case will be exposed to my father before we contrive a stratagem to avoid it, and that he will lay violent hands upon thee. Acquaint me then with the truth, and thou shalt experience nought but what will rejoice thee. When thou shalt have acquainted me with the truth of the case, thou shalt fear nothing that would injure thee. How often wilt thou assert that thou art a merchant, and a person of riches, and that thou hast merchandise? A long period hath passed during which thou hast been saying, My merchandise my merchandise — but no tidings of thy merchandise hath appeared, and anxiety is manifest in thy countenance on this account. Now, if thy words have no truth, inform me, and I will contrive for thee a plan by means of which thou shalt be safe, if it be the will of God. And he replied, O my mistress, I will acquaint thee with the truth, and whatever thou wilt, do. So she rejoined, Say, and take care to be veracious, for veracity is the ship of safety and beware of falsehood, for it dis-

graceth its speaker. Divinely gifted was he who said —

Take care to be veracious, even though veracity should cause thee to be burned with the threatened fire,
And seek God's approval, for the silliest of men is he
who angereth the Lord and pleaseth His servants.

And he said, O my mistress, know that I am not a merchant, and I have neither merchandise nor a burning plague. But in my country I was only a cobbler, and I have a wife whose name is Fatima el-Orra, and such and such things happened to me with her. And he acquainted her with the story from its commencement to its end.

Upon this she laughed, and said, Verily thou art skilful in the art of lying and imposition! He replied, O my mistress, may God (whose name be exalted!) preserve thee to veil faults and dissolve griefs! And she said, Know that thou hast imposed upon my father, and deceived him by the abundance of thine idle boasting, so that he hath married me to thee by reason of his covetousness. Then thou consumedst his wealth, and the Vizier suspecteth thee for this conduct, and how often doth he speak of thee before my father, saying to him, Verily he is an impostor, a liar! But my father hath not complied with that which he hath said, because he had demanded me in marriage, and I consented not that he should be to me a husband, and that I should be to him a wife. Then the time became tedious, and my father had become straitened, and he said to me, Make him confess. And I have made thee confess, and what was covered hath become exposed. Now my father is purposing mischief to thee on this account, but thou hast become my husband, and I will not neglect thee. For if I informed my father of

this news, it would be proved to him that thou art an impostor, a liar, and that thou hast imposed upon the daughters of Kings, and squandered away their riches, and thine offence would not be forgiven by him, but he would slay thee without doubt, and it would become published among the people that I had married a man who was an impostor, a liar, and thou wouldest be a cause of disgrace to me Moreover, if my father slew thee, probably he would desire to marry me to another, and this is a thing to which I would not consent even if I were to die for refusing But arise now, and put on the dress of a memlook, and take with thee fifty thousand pieces of gold of my wealth, then mount upon a courser, and journey to a country to which the rule of my father doth not reach There trade as a merchant, and write to me a letter, and send it by a courier who will bring it to me privately, that I may know in what country thou art, in order that I may send to thee all that my hand can procure Thus thy wealth will become abundant, and if my father die I will send to thee, and thou shalt come with respect and honour, and if thou die, or I die, departing to receive the mercy of God (whose name be exalted!), the day of resurrection will unite us This is the right plan, and as long as thou continuest well and I continue well, I will not cease to send thee letters and riches Arise before the daylight cometh upon thee, and thou art perplexed, and destruction environeth thee So he said to her, O my mistress, I throw myself upon thy generosity, begging thee to bid me farewell with an embrace And she replied, No harm He then embraced her, and put on the dress of a memlook, and ordered the grooms to saddle for him a swift courser They therefore saddled for him a courser, and he bade farewell to his wife, and went forth from the city at the close of the night, and

departed, every one who saw him imagining that he was one of the memlocks of the Sultan going on a journey for the accomplishment of some affair

And when the morning arrived, her father came with the Vizier to the sitting-chamber, and her father sent to her. So she came behind the curtain, and her father said to her, O my daughter, what sayest thou? She answered, I say, May God blacken the face of thy Vizier! For he desired to blacken my face in the eyes of my husband. And how so? said the King. She answered, He came in to me yesterday, before I mentioned to him these words, and lo, Farzaj the eunuch came in to me with a letter in his hand, and he said, Ten memlocks are standing beneath the window of the palace, and they gave me this letter, and said to me, Kiss for us the hands of our master Marouf the merchant, and give him this letter, for we are of his memlocks who are with the merchandise, and it hath been told us that he hath married the daughter of the King, so we have come to him to acquaint him with the events that hath happened to us on the way. And I took the letter and read it, and saw in it,—From the five hundred memlocks, to the possessor of dignity, our master, the merchant Marouf —To proceed. The news wherewith we acquaint thee is this. After thou leftest us, the Arabs came forth against us, and fought with us, and they were two hundred horsemen, while we were five hundred memlocks, and a severe contest ensued between us and the Arabs. They prevented our pursuing the way, and thirty days elapsed while we were encamping with them, and this was the cause of our being behind the time in coming to thee. They have taken from us two hundred loads of stuffs, forming part of the merchandise, and killed of us fifty memlocks. And when the news came to him, he said, May Allah

disappoint them! Wherefore should they contend with the Arabs for the sake of two hundred loads of merchandise? And what are two hundred loads? It was not expedient for them to delay on that account, for the value of the two hundred loads is but seven thousand pieces of gold. But it is requisite that I go to them and hasten them, and as to what the Arabs have taken, the merchandise will not be the less for it, nor will it make any impression upon me, and I will reckon as though I had bestowed it in alms upon them. Then he descended from me, laughing, and grieved not for what was lost of his wealth, nor for the slaughter of his memlooks, and when he descended, I looked from the window of the palace, and saw that the ten memlooks, who brought him the letter, were like moons, each one of them wearing a suit of apparel worth two thousand pieces of gold, and that there was not in the possession of my father a memlook resembling one of them. He then repaired with the memlooks who brought him the letter, in order that he might bring his merchandise. And praise be to God, who prevented me from mentioning to him aught of the words which thou orderedst me to say! For he would have derided me and thee, and probably he would have looked upon me with the eye of disparagement, and would have hated me. But the fault is wholly in thy Vizier, who speaketh against my husband words not suitable to him. So the King said, O my daughter, verily the wealth of thy husband is abundant, and he thinketh not of it, and from the day that he entered our country he hath been constantly bestowing alms on the poor. If it be the will of God, he will soon come with the merchandise, and abundant good fortune will be-tide us from him. He proceeded to appease her mind, and to threaten the Vizier, and the stratagem deceived him.

But as to the merchant Marouf, he mounted the courser, and proceeded over the desert tract, perplexed, not knowing to what country to go, and by reason of the pain of separation, he moaned, and he suffered ecstasy and afflictions, and recited some verses, after which he wept violently. The ways were obstructed in his face, and he preferred death above life. Then he went like one intoxicated, through the violence of his perplexity, and ceased not to proceed until the hour of noon, when he approached a village, and saw a ploughman near it, ploughing with a yoke of bulls, and hunger had violently affected him, so he went to the ploughman and said to him, Peace be on thee! And he returned his salutation, and said, Welcome to

plough in his stead, until he come, to compensate for my having hindered him from his work.

Accordingly he took the plough, and drove on the bulls, and ploughed a little, and the plough struck against something, whereupon the beasts stopped. So he urged them; but they could not proceed, and he looked at the plough, and saw that it was caught in a ring of gold. He therefore removed from it the earth, and he found that ring to be in the middle of a stone of alabaster, of the size of the lower stone of a mill; and he laboured at it until he pulled it up from its place, when there appeared beneath it a subterranean place with stairs, and he descended those stairs, and saw a place like a bath, with four floors. The first floor was full of gold, from the floor to the roof, and the second floor was full of emeralds and pearls and coral, from the floor to the roof, and the third floor was full of jacinths and balass-rubies and turquoises, and the fourth floor was full of diamonds and precious minerals of all kinds of jewels. Also, at the upper end of that place was a chest of clear crystal, full of incomparable jewels, each jewel of them being of the size of a hazel-nut, and upon that chest was a little box, of the size of a lemon, and it was of gold. So when he beheld this, he wondered, and rejoiced exceedingly, and he said, What can be in this little box? Then he opened it, and he saw in it a seal-ring of gold, on which were engraved names and talismans, like the marks made by the creeping of ants. And he rubbed the seal-ring, and lo, a speaker said, At thy service! At thy service! O my master! Demand then, and thou shalt receive. Dost thou desire to build a town, or to ruin a city, or to slay a King, or to dig a river, or anything of that kind? For whatsoever thou demandest, it will happen, by permission of the Almighty King, the Creator of the

But as to the merchant Marouf, he mounted the courser, and proceeded over the desert tract, perplexed, not knowing to what country to go, and by reason of the pain of separation, he moaned, and he suffered ecstasy and afflictions, and recited some verses, after which he wept violently. The ways were obstructed in his face, and he preferred death above life. Then he went like one intoxicated, through the violence of his perplexity, and ceased not to proceed until the hour of noon, when he approached a village, and saw a ploughman near it, ploughing with a yoke of bulls, and hunger had violently affected him; so he went to the ploughman and said to him, Peace be on thee! And he returned his salutation, and said, Welcome to thee, O my master! Art thou of the menials of the Sultan? He answered, Yes. And he said, Alight here with me for entertainment. He therefore knew that he was of the liberal, but he said to him, O my brother, I see not with thee anything wherewith thou canst feed me. How is it then that thou invitest me? The ploughman answered, O my master, good things are at hand. Alight thou; and behold, the village is near, so I will go and bring thee dinner, and fodder for thy horse. Marouf replied, Since the village is near, I shall arrive at it in the same time in which thou wouldest arrive there, and I will buy what I desire from the market, and eat. But he said to him, O my master, verily the village is a hamlet, and there is not in it a market, nor selling nor buying. I conjure thee by Allah that thou alight here with me, and comfort my heart, and I will go thither, and will return to thee quickly. So he alighted, and the peasant left him and went to the village to bring him the dinner. Marouf therefore sat waiting for him. Then he said within himself, Verily we have diverted this poor man from his work; but I will arise and

plough in his stead, until he come, to compensate for my having hindered him from his work.

Accordingly he took the plough, and drove on the bulls, and ploughed a little, and the plough struck against something, whereupon the beasts stopped. So he urged them, but they could not proceed, and he looked at the plough, and saw that it was caught in a ring of gold. He therefore removed from it the earth, and he found that ring to be in the middle of a stone of alabaster, of the size of the lower stone of a mill, and he laboured at it until he pulled it up from its place, when there appeared beneath it a subterranean place with stairs, and he descended those stairs, and saw a place like a bath, with four floors. The first floor was full of gold, from the floor to the roof, and the second floor was full of emeralds and pearls and coral, from the floor to the roof, and the third floor was full of jacinths and balass-rub'es and turquoises, and the fourth floor was full of diamonds and precious minerals of all kinds of jewels. Also, at the upper end of that place was a chest of clear crystal, full of incomparable jewels, each jewel of them being of the size of a hazel-nut, and upon that chest was a little box, of the size of a lemon, and it was of gold. So when he beheld this, he wondered, and rejoiced exceedingly, and he said, What can be in this little box? Then he opened it, and he saw in it a seal-ring of gold, on which were engraved names and talismans, like the marks made by the creeping of ants. And he rubbed the seal-ring, and lo, a speaker said, At thy service! At thy service! O my master! Demand then, and thou shalt receive. Dost thou desire to build a town, or to ruin a city, or to slay a King, or to dig a river, or anything of that kind? For whatsoever thou demandest, it will happen, by permission of the Almighty King, the Creator of the

night and the day So he said to him, O creature of my Lord, who art thou, and what mayest thou be? He answered, I am the servant of this seal-ring, acting in the service of its possessor, and whatever object of desire he demandeth, I accomplish it for him, and there is no excuse for my neglecting what he commandeth me to do, for I am Sultan over tribes of the Genii, and the number of my troops is two and seventy tribes The number of each tribe is two and seventy thousand, and every one of the thousand ruleth over a thousand Marids, and each Marid ruleth over a thousand Genii, and every Genie ruleth over a thousand Devils, and every Devil ruleth over a thousand Genii, and all of them are under my authority, and they are unable to disobey me But I am bound by enchantment to this seal-ring, and I cannot disobey him who possesseth it Lo, thou hast possessed it, and I have become thy servant. Demand then what

take forth what is in this treasure and place it on the face of the earth ? He answered, Yes ; it will be the easiest of actions. And Marouf said, Take forth all that is in it, and leave not of it aught. And he made a sign with his hand towards the ground, whereupon it clove asunder. Then he descended, and was absent a little while ; and lo, young, elegant boys, with beautiful faces, came forth carrying baskets of gold, and those baskets were full of gold, and they emptied them ; after which they went and brought more ; and they ceased not to transport the gold and jewels, and not more than a short time had elapsed when they said, There remaineth not in the treasure aught. Upon this, Aboulsadat came up to him, and said to him, O my master, thou hast seen that we have transported all that was in the treasure. And he said to him, What are these beautiful boys ? He answered, These are my children ; for this work deserved not that I should collect for it the Genii, and my children have accomplished thine affair, and have been honoured by serving thee. Now demand what thou desirest beside this. So he said to him, Canst thou bring me mules and chests, and put these riches into the chests, and place the chests upon the mules ? He answered, This will be the easiest affair that can be. Then he uttered a great cry, whereupon his children presented themselves before him ; and they were eight hundred. And he said to them, Let some of you become transformed into the semblance of mules, and some of you into the semblance of beautiful menlooks, such that the like of the least of them existeth not in the possession of any of the Kings, and some of you into the semblance of those who let out beasts of burden, and some of you into the semblance of servants. And they did as he commanded them ; after which he called out to the Genii, who presented themselves

before him, and he ordered them that some of them should become transformed into the semblance of horses saddled with saddles of gold set with jewels. And when Marouf beheld this, he said, Where are the chests? They therefore brought them before him. And he said, Pack the gold and the minerals, each kind by itself. So they packed them, and put them upon three hundred mules. And Marouf said, O Aboulsadat, canst thou bring me loads of precious stuffs? He asked, Dost thou desire Egyptian stuffs, or Syrian, or Persian, or Indian, or Greek? He answered, Bring of the stuffs of each country a hundred loads upon a hundred mules. He replied, O my master, grant me a delay, until I arrange my servants for that purpose, and order each company to go to a country in order to bring a hundred loads of its stuffs, and they shall become transformed into the semblance of mules, and come carrying the goods. Marouf said, What shall be the period of delay? He answered, The period of the blackness of the night, for the daylight shall not arise without thy having with thee all that thou desirest. And he said, I grant thee this period of delay.

He then commanded them to pitch for him a tent. So they pitched it, and he seated himself, and they brought him a table of viands, and Aboulsadat said to him, O my master, sit in the tent, and these my children are before thee to guard thee, therefore fear not aught, and I am going to collect my slaves, and send them to accomplish thine affair. Then Aboulsadat went his way, and Marouf sat in the tent, with the table before him and the children of Aboulsadat before him in the semblance of memlooks and servants and other dependants. And while he was sitting in this state, lo the peasant approached, carrying a large wooden bowl of lentils, and a fodder bag full of barley. So he saw the tent pitched, and the memlooks standing

village, imagining that he [himself] was a relation of the King

Marouf passed that night in delight and joy, and they brought him damsels, of the brides of the treasures, who played upon the instruments of music and danced before him. Thus he passed his night, and it was not to be reckoned among lives. And when the morning came, he was not aware when the dust rose and flew, and dispersed, exposing to view mules bearing loads. They were seven hundred mules, carrying stuffs, and around them were young men like those who let out beasts of burden, and muleteers, and light-bearers, and Aboulsadat was riding upon a mule, being in the semblance of leader of the caravan, and before him was a litter upon which were four ornaments of brilliant red gold set with jewels. When he arrived at the tent, he alighted from the back of the mule, and kissed the ground, and said, O my master, verily the affair is accomplished completely and perfectly, and in this litter is a suit of apparel from the treasures, of which there is not the like among the apparel of Kings; therefore put it on, and ride in the litter, and command us to do what thou desirest. And he replied, O Aboulsadat, I desire to write for thee a letter, with which thou shalt repair to the city of Khitan of Tartary, and go in to my uncle the King, and go not in to him save in the semblance of a human courier. So he said to him, I hear and obey. He then wrote a letter and sealed it, and Aboulsadat took it, and proceeded with it until he went in to the King, when he saw him saying, O Vizier, verily my heart is anxious for my son in law, and I fear that the Arabs may slay him. Would that I knew whither he is going, that I might follow him with the troops, and would that he had informed me thereof before his departure! Upon this the Vizier replied, May God be gracious to thee with

respect to this state of heedlessness in which thou art ! By thy head, the man hath known that we had become excited to suspect him, and he feared disgrace, and fled , and he is none other than an impostor, a liar And lo, the courier entered, and he kissed the ground before the King, and offered up a prayer in his favour for the continuance of his glory and blessings, and for length of life So the King said to him, Who art thou, and what is thine affair ? And he answered him, I am a courier Thy son in-law hath sent me to thee, and he is approaching with the merchandise, and he hath sent thee by me a letter Lo, here it is He therefore took it and read it, and saw in it—After exceeding salutation to our uncle, the glorious King, I inform thee that I have come with the merchandise, so come forth and meet me with the troops And thereupon the King said, May Allah blacken thy face, O Vizier ! How often wilt thou speak against the reputation of my son-in-law, and assert him to be a liar and an impostor ? He hath come with the merchandise, and thou art none other than a traitor So the Vizier hung down his head towards the ground, in shame and confusion, and replied, O King of the age, I said not these words save on account of the long delay of the merchandise, and I was fearing the loss of the wealth that he hath expended But the King said, O traitor, what are my riches ? Since his merchandise hath come, he will give me instead of them an abundance of thongs

Then the King gave orders to decorate the city, and went in to his daughter, and said to her, Good news for thee ! Verily thy husband will soon come with his merchandise, and he hath sent to me a letter informing me of that event , and lo, I am going forth to meet him The damsel therefore wondered at this circumstance, and said within herself, Verily this is a

wonderful thing! Was he deriding me, and making game of me, or was he proving me, when he informed me that he was a poor man? But praise be to God that nothing injurious to him proceeded from me! And as to the merchant Ali of Cairo, when he saw the decoration of the city, he inquired respecting the cause of it, and they said to him, The merchandise of the merchant Marouf, the son-in-law of the King, hath arrived. So he said, God is most great! What is this calamity? Verily he came to me fleeing from his wife, and he was a poor man. Whence then came to him merchandise? But probably the daughter of the King hath contrived for him a stratagem, in fear of disgrace, and Kings are not unable to accomplish anything. However, may God (whose name be exalted!) protect him, and not disgrace him! And all the other merchants rejoiced and were glad because they would receive their money. The King then assembled the troops and went forth, and Aboulsadat had returned to Marouf, and informed him that he had delivered the letter, whereupon Marouf said, Put ye on the leads. Accordingly they put them on, and he clad himself in the suit of the apparel of the treasures, and got up into the litter, and became a thousand times greater and more majestic than the King. He proceeded as far as half the way, and lo, the King met him with the troops, and when he came to him, he saw him wearing that dress, and riding in the litter, and he threw himself upon him, saluted him, and congratulated him on his safety. All the great men of the empire also saluted him, and it appeared that Marouf was veracious and that there was no falsehood in him.

He entered the city in a stately procession that would have made the gall-bladder of the lion to burst, and the merchants came to him and kissed the ground before him. Then the merchant Ali said to him,

Thou hast done this deed, and it hath been successfully accomplished by thee, O sheikh of the impostors ! But thou art deserving. therefore may God (whose name be exalted !) increase to thee His bounty ! And Marouf laughed. And when he entered the palace, he seated himself upon the throne, and said, Put ye the loads of gold into the treasury of my uncle, the King, and bring ye the loads of stuffs. So they brought them forward to him, and proceeded to open them, load after load, and to take forth their contents, until they had opened the seven hundred loads, whereupon he selected the best of them, and said, Take them into the Queen, that she may distribute them among her female slaves, and take ye this chest of jewels and carry it in to her, that she may distribute the jewels among her female slaves and the eunuchs. Next he proceeded to give, to the merchants to whom he was indebted, stuffs in payment of the debts, and to whom he owed a thousand, he gave stuffs worth two thousand, or more, after which, he distributed to the poor and needy, while the King looked on, and was unable to prevent him. He ceased not to give and bestow until he had distributed the seven hundred loads, when he looked towards the soldiers, and betook himself to distributing among them minerals and emeralds and jacinths and pearls and coral and other things, not giving the jewels save by handfuls, without numbering. So the King said to him, O my son, these gifts are sufficient, for there remaineth not of the merchandise more than a small quantity. But he replied, I have abundance. And his veracity had become publicly manifest, and no one could any longer belie him. He became careless as to giving, for the servant of the seal-ring brought him whatever he demanded. Then the Treasurer came to the King, and said, O King of the age, verily the treasury is filled, and will not hold

the rest of the loads, and where shall we put what remaineth of the gold and minerals? So he pointed out to him another place. And when his wife beheld this thing, her joy was excessive, and she wondered, and said within herself, Whence can all this wealth have come to him? In like manner also the merchants rejoiced at the things that he had given them, and they prayed for him. And as to the merchant Ali, he wondered too, and said within himself, How is it that he hath imposed and lied so that he hath gained possession of all these treasures? For if they were from the daughter of the King, he would not have distributed them to the poor. But how excellent is the saying of him who said—

When the King of kings bestoweth, inquire not respecting the cause.
God will give to whom He pleaseth so keep within the bounds of reverence

But as to the King, he wondered extremely at what he beheld of the actions of Marouf, and his generosity and munificence in lavishing the wealth

After that, Marouf went in to his wife, who met him smiling, laughing, and joyful, and kissed his hand, and said Wast thou making game of me, or didst thou try me by thy saying, I am a poor man, and fleeing from my wife? Praise be to God that nothing injurious to thee proceeded from me! Thou art my beloved, and there is none more dear in my estimation, whether thou be rich or poor, and I wish that thou wouldest inform me what thou desiredst by these words. He replied, I desired to try thee, that I might see whether thine affection were sincere, or on account of wealth and covetousness of worldly goods, and I hath become manifest to me that thine affection is sincere, and since thou art true in affection, welcome

to thee' I have known thy value Then he went into a place by himself, and rubbed the seal-ring So Aboulsadat presented himself to him, and said to him, At thy service! Demand then what thou wilt He replied, I desire of thee a suit of the apparel of the treasures for my wife, and ornaments of the treasures, comprising a necklace of forty incomparable jewels And he said, I hear and obey Then he brought to him what he had commanded him to procure, and Marouf carried the suit of apparel and the ornaments, after he had dismissed the servant, and, going in to his wife, he put them before her, and said to her, Take and put them on, and welcome to thee! And when she looked at those things, her reason fled in consequence of her joy, and she saw, among the ornaments, two anklets of gold set with jewels, the work of the magicians, and bracelets and earrings and a nose-ring which no riches would suffice to purchase She put on the suit of apparel and the ornaments, and said, O my master, I desire to treasure them up for festivals and holidays But he replied, Wear them always, for I have abundance beside them And when she put them on, and the female slaves beheld her, they rejoiced, and kissed her hands He then left them, and went apart by himself, and again rubbed the seal-ring The servant therefore presented himself to him, and he said to him, Bring me a hundred suits of apparel, with the ornaments of gold appropriate to them And he replied, I hear and obey—and brought him the suits of apparel, each suit having its ornaments of gold within it, and Marouf took them, and called out to the female slaves So they came to him, and he gave to each of them a suit, and they put on the suits, and became like the houris, the Queen being among them like the moon among the stars And one of the female slaves informed the King thereof, wherefore

the King came in to his daughter, and saw that she and her female slaves amazed the beholder, and he wondered at this extremely

He then went forth and summoned his Vizier, and said to him, O Vizier, such and such things have happened, and what sayest thou of this case? He answered, O King of the age, verily this conduct proceedeth not from merchants, for pieces of linen remain in the possession of the merchant for years, and he selleth them not save for gain. How should merchants have generosity like this generosity, and how can they accumulate the like of these riches and jewels such as exist not in the possession of Kings, save in small quantities? How then can loads of them exist in the possession of merchants? There must be a cause for this. But, if thou wilt comply with my advice, I will make manifest to thee the truth of the case. And he replied, I will comply with thy advice, O Vizier. So the Vizier said to him, Have an interview with him, and show affection for him, and converse with him, and say to him, O my son-in-law, I have it in my heart to go with thee and the Vizier, and none else, to a garden, for the sake of diversion. And when we have gone forth to the garden, we will put the wine-table, and I will constrain him, and give him to drink, and when he hath drunk the wine, his reason will be lost, and his right judgment will quit him, and we will ask him respecting the truth of his case, for he will acquaint us with his secrets. Wine is a betrayer, and divinely gifted was he who said—

When we had drunk it and it had crept as far as the place of secrets I said to it Stop.—
Fearing lest its influence should overcome me and my companions discover my hidden secret.

Then when he hath informed us of the truth of the

case, we shall know his state, and may do with him as we like and choose, for I fear for thee the results of this state in which he is. Probably his soul may be ambitious of obtaining the kingdom, and the troops may be collected by means of generosity and the lavishing of wealth, and he may depose thee, and take the kingdom from thee. And the King replied, Thou hast spoken truth.

They passed the night agreeing as to this plan, and when the morning came, the King went forth to the hall, and seated himself, and lo, the servants and grooms came into him in affliction. So he said to them, What hath befallen you? And they answered, O King of the age, the grooms curried the horses, and gave fodder to them and to the mules that brought the merchandise, and when we arose in the morning, we found that the memlooks had stolen the horses and mules, and we searched the stables, but saw not horses nor mules, and we entered the place of the memlooks, but saw not in it anyone, and we know not how they fled. The King therefore wondered at that, for he imagined that the Genii were horses and mules and memlooks, and knew not that they were the Genii of the servant of the talisman. And he said to them, O ye accursed! How is it that a thousand beasts, and five hundred memlooks, and servants besides, fled, and ye perceived them not? They replied, We know not how it happened to us that they fled. And he said, Depart, and wait until your master cometh forth from the harem, and acquaint him with the news. So they departed from before the King, and sat perplexed respecting this matter, and while they were sitting in this state, lo, Marouf came forth from the harem, and saw them sorrowful, and he said to them, What is the news? They therefore acquainted him with that which had happened. But he said, And what is their

demand all that he desired of Aboulsadat, who presented it before him immediately. He seated himself upon the throne, and the troops obeyed him, and he sent to the daughter of the King, saying to her, Prepare thyself, for I am coming to take thee as my wife this night, being full of desire to be with thee. Upon this, she wept, and the case of her father and her husband grieved her, and she sent to say to him, Let me remain until the period of widowhood shall have been completed then perform the ceremony of the contract of my marriage, and take me as thy wife legally. But he sent to say to her, I know no period of widowhood nor length of time, nor do I require a contract of marriage, nor do I know lawful from unlawful. I must without fail take thee as my wife this night. And she sent to say to him, Welcome to thee! And there will be no harm in that. But this proceeding was a stratagem of hers. And when the reply was brought to him, he rejoiced, and his bosom became dilated, for he was passionately enamoured of her. He then gave orders to place the viands among all the people, and said, Eat ye this food, as it is the banquet of the wedding festivity, for I purpose to take the Queen as my wife this night. The Sheikh el-Islam therefore said, It is not lawful for thee to take her as thy wife until her period of widowhood shall have been completed, and thou shalt have performed the ceremony of the contract of thy marriage to her. But he replied, I know not a period of widowhood nor any other period therefore multiply not thy words to me. So the Sheikh el-Islam was silent, and feared his malice, and said to the soldiers, Verily this is an infidel, and he hath no religion nor religious opinion.

Then, when the evening came, he went in to her, and saw her wearing the most magnificent of the apparel that she possessed, and adorned with the most

beautiful of ornaments ; and when she beheld him, she received him laughing, and said to him, A blessed night ! But hadst thou slain my father and my husband, it had been better in my opinion ! So he replied, I must without fail slay them. And she seated him, and proceeded to jest with him, and to make a show of affection for him ; and when she caressed him, and smiled in his face, his reason fled. But she only beguiled him by caresses, in order that she might get possession of the seal-ring and convert his joy into calamity upon his head ; and she did not with him these deeds save in accordance with the idea of him who said—

I have attained by means of my stratagem what could not be attained by the sword.

Then I returned with plunder of which the plucked fruits were sweet.

Then suddenly she retired to a distance from him, and wept, and said, O my lord, dost thou not see the man that is looking at us ? I conjure thee by Allah to veil me from his eye ! And thereupon he was enraged, and said, Where is the man ? She answered, Lo, he is in the stone of the seal-ring, putting forth his head, and looking at us. He therefore imagined that the servant of the seal-ring was looking at them ; and he laughed, and said, Fear not. This is the servant of the seal-ring, and he is under my authority. She replied, I am afraid of Asnites : so pull it off, and throw it to a distance from me. Accordingly he pulled it off, and put it on the cushion, and drew near to her. But she kicked him with her foot upon his stomach, so that he fell upon his back senseless ; and she called out to her dependants, who came to her quickly, and she said to them, Lay hold upon him. So forty female slaves seized him, and she hastily took

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Then, when the evening came, he went in to her, and saw her weining the most magnificent of the world that she possessed, and adorned with the most

beautiful of ornaments; and when she beheld him, she received him laughing, and said to him, A blessed night! But hadst thou slain my father and my husband, it had been better in my opinion! So he replied, I must without fail slay them. And she seduced him, and proceeded to jest with him, and to make a show of affection for him, and when she caressed him, and smiled in his face, his reason fled. But she only beguiled him by caresses, in order that she might get possession of the seal-ring and convert his joy into calamity upon his head, and she did not with him these deeds save in accordance with the idea of him who said—

I have attained by means of my stratagem what could not be attained by the sword.

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Then suddenly she retired to a distance from him, and wept, and said, O my lord, dost thou not see the man that is looking at us? I conjure thee by Allah to veil me from his eye! And thereupon he was enraged, and said, Where is the man? She answered, Lo, he is in the stone of the seal-ring, putting forth his head, and looking at us. He therefore imagined that the servant of the seal-ring was looking at them, and he laughed, and said, Fear not. This is the servant of the seal-ring, and he is under my authority. She replied, I am afraid of Afrites so pull it off, and throw it to a distance from me. Accordingly he pulled it off, and put it on the cushion, and drew near to her. But she kicked him with her foot upon his stomach, so that he fell upon his back senseless, and she called out to her dependants, who came to her quickly, and she said to them, Lay hold upon him. So forty female slaves seized him, and she hastily took

value, that ye are sorrowful on account of them? Go your way. And he sat laughing, and was neither angry nor sorrowful on account of this event. And the King looked in the face of the Vizier, and said, What is this man in whose estimation wealth is of no value? There must be a cause for this. Then they conversed with him a while, and the King said, O my son-in-law, I desire to go with thee and the Vizier to a garden, for the sake of diversion. What then sayest thou? And he replied, No harm.

So thereupon they departed, and repaired to a garden containing two kinds of every fruit, and its rivers were flowing, and its trees were tall, and its birds were warbling. They entered, within it, a pavilion that would dispel grief from hearts, and sat conversing, the Vizier relating extraordinary tales, and introducing ludicrous witnisms, and mirth-exciting sayings, and Marouf listening to the conversation, until the dinner came up. They placed the table of viands, and the jar of wine; and after they had eaten, and washed their hands, the Vizier filled the cup, and gave it to the King, who drank it; and he filled the second, and said to Marouf, Take the cup of the beverage in reverence of which the understanding bows the neck. So Marouf said, What is this, O Vizier? The Vizier answered, This is the old maid, and the virgin long kept in her home, and the imparter of joy to hearts, of which the poet hath said—

The stout, foreign Infidels' feet went round treading her, and she hath avenged herself upon the heads of the Arabs.

One of the daughters of the Infidels, like the full moon amid darkness, whose eyes are the strongest cause of temptation, presenteth her

And among other pieces of poetry, he recited this verse:—

Take it, and divert yourselves with the sight of it. And the Vizier took it, and turned it over, and said, If I rub it, will the servant present himself? Marouf answered, Yes rub it he will present himself to thee; and divert thou thyself by beholding him.

The Vizier therefore rubbed it; and lo, a speaker said, At thy service, O my master! Demand thou shalt receive! Wilt thou ruin a city, or build a city, or slay a King? For whatever thou desirest, I will do it for thee, without disobedience. And the Vizier made a sign to Marouf, and said to the servant, Take up this erring man, then cast him down in the most desolate of deserted lands, so that he may not find in it what he may eat nor what he may drink, and may he perish of hunger, and die in sorrow, no one knowing of him. So the servant seized him, and flew with him, between heaven and earth. And when Marouf beheld thus, he felt sure of destruction and grievous embarrassment; and he wept, and said, O Aboulsadat, whether art thou going with me? He answered him, I am

give thee health ! Give me this seal-ring, that I may divert myself with a sight of it But the Vizier looked at him angrily, and spat in his face, and said to him, O thou of little sense, how should I give it to thee, and become thy servant, after I have become thy master ? But I will no longer suffer thee to exist Then he rubbed the seal-ring, and the servant presented himself, and he said to him, Take up this person of little good-breeding, and throw him down in the place where thou hast cast his son-in-law, the impostor So he took him up, and flew away with him, and the King said to him, O creature of my Lord, what is my offence ? The servant answered him, I know not but my master hath commanded me to do this, and I cannot disobey him who possesseth the seal-ring containing this talisman He ceased not to fly on with him until he threw him down in the place in which was Marouf. He then returned, and left him there And the King heard Marouf weeping wherefore he came to him and informed him of his case, and they sat weeping for that which had befallen them, and found neither food nor drink

But as to the Vizier, after he had separated Marouf and the King from their home, he arose and went forth from the garden, and, having sent to all the soldiers, held a court, and acquainted them with what he had done with Marouf and the King He told them also the story of the seal-ring, and said to them, If ye make me not Sultan over you, I will command the servant of the seal-ring to carry you all off and cast you down in the deserted quarter, and ye will die of hunger and thirst. So they replied, Do us no injury, for we consent to thy being Sultan over us, and we will not disobey thy command They agreed to his being Sultan over them against their wish, and he conferred upon them robes of honour, and proceeded to

demand all that he desired of Aboulebadet, who presented it before him immediately. He seated himself upon the throne, and the troops obeyed him, and he sent to the daughter of the King, saying to her, Prepare thyself, for I am coming to take thee as my wife this night, being full of desire to be with thee. Upon this, she wept, and the case of her father and her husband grieved her, and she sent to say to him, Let me remain until the period of widowhood shall have been completed, then perform the ceremony of the contract of my marriage, and take me as thy wife legally. But he sent to say to her, I know no period of widowhood nor length of time, nor do I require a contract of marriage, nor do I know lawful from unlawful. I must without fail take thee as my wife this night. And she sent to say to him, Welcome to thee! And there will be no harm in that. But this proceeding was a stratagem of hers. And when the reply was brought to him, he rejoiced, and his bosom became dilated, for he was passionately enamoured of her. He then gave orders to place the viands among all the people, and said, Eat ye this food, as it is the banquet of the wedding festivity, for I purpose to take the Queen as my wife this night. The Sheikh el Islam therefore said, It is not lawful for thee to take her as thy wife until her period of widowhood shall have been completed, and thou shalt have performed the ceremony of the contract of thy marriage to her. But he replied, I know not a period of widowhood nor any other period therefore multiply not thy words to me. So the Sheikh el Islam was silent, and feared his malice, and said to the soldiers, Verily this is an infidel, and he hath no religion nor religious opinion.

Then, when the evening came, he went in to her, and saw her wearing the most magnificent of the apparel that she possessed, and adorned with the most

the seal-ring from the pillow, and rubbed it; and, lo! Abouledrat approached, saying, At thy service, O my mistress! And she said, Take up this infidel, and put him in o the prison, and make his shackles heavy.

He therefore took him, and confined him in the prison of anger, and returned, and said to her, I have imprisoned him. She then said to him, Whither conveyedst thou my father and my husband? He answered, I threw them down in the deserted quarter. And she said, I command thee to bring them to me this instant. So he replied, I hear and obey. And he flew from before her, and ceased not to fly on until he arrived at the deserted quarter and descended upon them, when he beheld them sitting weeping, and complaining one to the other, and he said to them, Fear ye not. Relief hath come to you. He acquainted them with that which the Vizier had done, and said to them, I have imprisoned him with mine own hand in obedience to her, and she commanded me to bring you back. They therefore rejoiced at the news that he told them. Then he took them up, and flew away with them, and not more than a little while had elapsed before he went in with them to the King's daughter, who arose and saluted her father and her husband, and seated them, and presented to them the viands and the sweetmeat. They passed the remainder of the night, and on the following day she clad her father in a magnificent suit of apparel, and clad her husband in like manner, and said, O my father, sit thou upon thy throne, a King as thou wast at first, and make my husband thy Vizier of the right hand, then acquaint thy troops with the events that have happened, and bring the Vizier from the prison, and slay him, and after that, burn him, for he is an infidel, and he desired to take me as his wife unlawfully, without the rite of marriage. He hath avowed of himself that he

the ground before him. He then seated himself upon the throne, and acquainted them with the story. Therefore their grief quitted them. And he gave orders to decorate the city, and caused the Vizier to be brought from the prison, and as he passed by the soldiers, they cursed him and reviled him and threatened him until he came to the King, and when he stood before him, he gave orders to slay him in the most abominable manner. So they slew him then they burned him, and he went to Hell in the most evil of conditions, and well did one say of him—

May the Compassionate show no mercy to the tomb
where his bones will lie, and may Munkar and
Nekir incessantly remain in it!

Then the King appointed Marouf his Vizier of the right hand, and the times were pleasant to them, and their joys were unsullied.

They remained thus five years, and in the sixth year the King died, and thereupon the King's daughter made Marouf Sultan in the place of her father, but she gave him not the seal-ring. And during this period she had borne him a boy, of surprising loveliness, of surpassing beauty and perfection, and he ceased not to remain in the laps of the nurses until he had attained the age of five years. Then his mother fell into a fatal sickness so she summoned Marouf, and said to him, I am sick. He replied, God preserve thee, O beloved of my heart! But she rejoiced, Probably I shall die, and thou requestest not that I should charge thee respecting thy son. I only charge thee to take care of the seal-ring, from fear for thee and for this boy. He said, No harm will befall him whom God preserveth. And she pulled off the ring, and gave it to him, and on the following day she was admitted to the mercy of God, whose name be exalted!

Marouf still remained King, and applied himself to the affairs of government. And it happened one day that he shook the handkerchief, and the soldiers dispersed themselves from before him to their abodes, and he entered the sitting-chamber, and sat there until the day had passed, and the night came with its thick darkness. Then the great men who were his boon-companions came in to him, according to their custom, and sat up with him for the sake of enjoyment and amusement until midnight, when they asked permission to depart; and he gave them permission, and they went forth from him to their houses. After that, there came in to him a slave-girl, who was employed to attend to his bed, and she spread for him the mattress, pulled off his clothes, and clad him in the apparel of sleep, and he laid himself down. The damsel then proceeded to rub and press gently the soles of his feet until sleep overcame him, whereupon she went forth from him to her sleeping-place, and slept. And the King Marouf was sleeping, and suddenly he found something by his side in the bed. So he awoke terrified, and said, I seek refuge with God from Satan the accursed! Then he opened his eyes, and saw by his side a woman of hideous aspect, and he said to her, Who art thou? She answered, Fear not. I am thy wife, Fauma el Orra.

Upon this, he looked in her face, and knew her by the hideousness of her shape, and the length of her dog-teeth, and he said, How camest thou in to me, and who brought thee to this country? She said to him, In what country art thou at present? He answered, In the city of Khitan of Tartary. And thou (he added), when didst thou quit Cairo? She answered, Just now. He said to her, And how so? She answered, Know that when I wrangled with thee, and the Devil had incited me to do thee mischief, and

I complained of thee to the magistrates, they searched for thee, and found thee not, and the Cadies inquired respecting thee, but they saw thee not. Then, after two days had passed, repentance seized me, and I knew that the fault was mine, but repentance did not profit me. I remained for a period of days weeping for thy separation, and my means became diminished, so that it was necessary for me to beg for the sake of food. I proceeded to beg of every emulated man of wealth and every detested pauper, and from the time when thou quittedst me, I have been eating the food obtained by ignominious begging. I became in the most evil of conditions, and every night I sat weeping for thy separation, and for what I had endured since thy departure, of ignominy and contempt and disappointment and injury. She continued to relate to him what had happened to her, while he was in amazement at her, until she said, And yesterday I went about all the day begging, but no one gave me aught. Every time that I accosted anyone, and begged him for a bit of bread, he reviled me, and gave me not aught. So when the night came, I passed it without supper, and hunger tormented me, what I endured was grievous to me, and I sat weeping. And lo a person appeared before me, and said to me, O woman, wherefore dost thou weep? I therefore answered, I had a husband who expended upon me and accomplished my desires, and he hath been lost to me, and I know not whether he hath gone, and I have endured embarrassment since his departure. Thereupon he said, What is the name of thy husband? I answered, His name is Maroof. And he said, I am acquainted with him. Know that thy husband is now Sultan in a city, and if thou desire that I should convey thee to him, I will do so. I therefore said to him, I throw myself upon thy generosity, begging thee to convey me to him! And

he took me up, and flew with me between heaven and earth until he conveyed me to this palace, when he said, Enter this chamber. Thou wilt see thy husband sleeping upon the couch. So I entered, and saw thee in this state of sovereignty. Now it was not my wish that thou shouldest forsake me. I am thy companion, and praise be to God, who hath united me with thee! Upon this he said to her, Did I forsake thee, or didst thou forsake me? Thou complainedst of me to Cadi after Cadi, and sin sheds by complaining of me to the Sublime Court, so that thou causedst Abou Tabak to come down upon me from the Citadel. Therefore I fled in spite of myself. And he proceeded to relate to her what had happened to him until he became Sultan and married the King's daughter. He told her also that she had died, and that he had by her a son, whose age was seven years. And she said to him, What hath happened was predestined by God (whose name be exalted!), and I have repented. I throw myself upon thy generosity, entreating thee not to forsake me, but let me eat bread in thine abode as alms.

She ceased not to humble herself to him until his heart was moved with compassion for her, and he said to her, Repent of evil conduct, and reside with me, and thou shalt experience nothing but what will rejoice thee. But if thou do any evil act, I will slay thee, and will not fear anyone, so let it not occur to thy mind that thou mayest complain of me to the Sublime Court, and that Abou Tabak will come down to me from the Citadel, for I have become a Sultan, and the people fear me; but I fear not anyone except God (whose name be exalted!), since I have a seal-ring that hath a servant in subjection to it. When I rub it, the servant of the ring appeareth to me his name is Aboulsadat, and whatever I demand of him, he

teased ; but he treated her in this generous manner only from a desire of obtaining the approval of God, whose name be exalted ! And when she saw that he withheld himself from her, and became occupied with others, she hated him, and jealousy overcame her, and Eblis suggested to her that she should take the seal-ring from him, and slay him, and make herself Queen in his place Then she went forth one night, and walked from her pavilion to the pavilion in which was her husband, the King Marouf Now it was his custom, when he slept, to take off the seal-ring and conceal it , and she knew this so she went forth by night to go in to him in the pavilion when he was drowned in sleep, and to steal this ring in such a manner that he should not see her But the King's son, at that time, was awake, in a private chamber with the door open , and when she came forth from her pavilion, he saw her carefully walking towards the pavilion of his father, and he said within himself, Wherefore hath this sorceress come forth from her pavilion in the hour of darkness, and wherefore do I see her repairing to the pavilion of my father ? There must be a cause for this event He then went forth behind her, and followed her steps without her seeing him And he had a short, jewelled sword , and he used not to go forth to the council-chamber of his father without having this sword hung by his side, because he prized it highly , and when his father saw him, he used to laugh at him, and say, God's will ! Verily thy sword is excellent, O my son ! But thou hast not gone down with it to battle, nor cut off with it a head And thereupon he used to reply, I shall not fail to cut with it a neck that shall be deserving of the cutting And his father would laugh at his words Now when he walked behind his father's wife, he drew the sword from its scabbard, and followed her until

she entered the pavilion of his father, when he stood watching her at the door of the pavilion, and as he continued looking at her, he saw her searching, and saying, Where hath he put the seal-ring? He therefore understood that she was looking about for the ring; and he ceased not to wait, observing her, until she found it, when she said, Lo, here it is. And she picked it up, and was about to come forth. So he hid himself behind the door; and when she came forth from the door, she looked at the ring, and turned it over in her hand, and was about to rub it. But he raised his hand with the sword, and struck her upon her neck, and she uttered one cry then fell down slain.

Upon this, Marouf awoke, and beheld his wife laid prostrate, and her blood flowing, and his son with the sword drawn in his hand. So he said to him, What is this, O my son? He replied, O my father, how often hast thou said to me, Verily thy sword is excellent; but thou hast not gone down with it to battle, nor cut off with it a head? And I answered thee, I shall not fail to cut with it a neck deserving of the cutting. Lo, now I have cut for thee, with it, a neck deserving of the cutting. And he acquainted him with her case. Then he searched for the seal-ring; but he saw it not. And he ceased not to search her person until he saw her hand closed upon it. Marouf therefore took it from her hand, and said to the boy, Thou art my son without doubt or uncertainty. May God relieve thee from trouble in this world and in the next, as thou hast relieved me from this base woman! Her course only led her to her own destruction, and divinely gifted was he who said—

When God's aid promoteth the business of a man, his wish, in every case, is easily accomplished
But if the aid of God be not granted to a man, the first thing that harmeth him is his own endeavour

Then the King Marouf called out to some of his dependants, who came to him quickly, and he acquainted them with that which his wife Fatuma el-Orra had done, and commanded them to take her and put her in a place until the morning. So they did as he commanded them, after which he appointed a number of the eunuchs to take charge of her, and they washed her and shrouded her, made for her a funeral-procession, and buried her. Thus her coming from Cairo was only a journey to her grave. Divinely gifted was he who said—

We trod the steps appointed for us and he whose steps are appointed must tread them
He whose death is decreed to take place in one land will not die in any land but that

And how excellent is this saying of the poet —

I know not, when I journey to a land desiring good fortune, whether w'll bet de me
The good fortune of wh ch I am in pursuit or the misfortune that pursueth me

The King Marouf then sent to summon the ploughman who had entertained him when he was a fugitive, and when he came, he appointed him his Vizier of the right hand, and his counsellor. And he learned that he had a daughter of surprising beauty and loveliness, of generous qualities, of noble race, of high dignity so he married to her. And after a period of time, he married his son. And they remained a long time enjoying the most comfortable life, their times were unsullied, and their joys were sweet, until they were visited by the terminator of delights and the separator of companions, and the ruiner of flourishing houses, and him who maketh sons and daughters orphans. Extolled be the perfection of the Living who dieth not, and in whose hands are the keys of the dominion that is apparent and the dominion that is hidden!

CONCLUSION



SHEHERAZADE, during this period, had borne the King three male children, and when she had ended these tales, she rose upon her feet, and kissed the ground before the King, and said to him, O King of the time, and incomparable one of the age and period, verily I am thy slave, and during a thousand and one nights I have related to thee the history of the preceding generations, and the admonitions of the people of former times then have I any claim upon thy majesty, so that I may request of thee to grant to

for if thou slay me, these infants will become without a mother, and will not find among women one who will rear them well. And thereupon the King wept, and pressed his children to his bosom, and said, O Sheherazade, by Allah, I pardoned thee before the coming of these children, because I saw thee to be chaste, pure, ingenuous, pious. May God bless thee, and thy father and thy mother, and thy root and thy branch! I call God to witness against me that I have exempted thee from everything that might injure thee. So she kissed his hands and his feet, and rejoiced with exceeding joy, and she said to him, May God prolong thy life, and increase thy dignity and majesty!

Joy spread through the palace of the King until it became diffused throughout the city, and it was a night not to be reckoned among lives its colour was whiter than the face of day. The King arose in the morning happy, and with prosperity inundated, and he sent to all the soldiers, who came, and he conferred upon his Vizier, the father of Sheherazade, a sumptuous and magnificent robe of honour, saying to him, May God protect thee, since thou hast married to me thy generous daughter, who hath been the cause of my repenting of slaying the daughters of the people, and I have seen her to be ingenuous, pure, chaste, virtuous. Moreover, God hath blessed me by her with three male children, and praise be to God for this abundant favour! Then he conferred robes of honour upon all the Viziers and Emirs and lords of the empire, and gave orders to decorate the city thirty days, and he caused not any one of the people of the city to expend aught of his wealth, for all the expense and disbursements were from the King's treasury. So they decorated the city in a magnificent manner, the like of which had not been seen before, and the drums were beaten and the pipes were sounded, and all the performers of sports exhibited their arts,

and the King rewarded them munificently with gifts and presents. He bestowed alms also upon the poor and needy, and extended his generosity to all his subjects, and all the people of his dominions. And he and the people of his empire continued in prosperity and joy and delight and happiness until they were visited by the terminator of delights and the separator of companions.

Extolled be the perfection of Him whom the vicissitudes of times do not destroy, and to whom no change happeneth, whom no circumstance diverteth from another circumstance, and who is alone distinguished by the attributes of perfection! And blessing and peace be on the Imam of His Majesty, and the elect from among His creatures, our lord Mahomet, the lord among mankind, through whom we supplicate God for a happy end!

THE END OF THE THOUSAND AND ONE NIGHTS

A Selection from the Tales contained in the Notes to Lane's Translation

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THE FABLE OF THE PEACOCK AND PEAHEN,
THE DUCK, THE YOUNG LION THE ASS,
THE HORSE, THE CAMEL AND THE CAR-
PENTER, ETC

THERE was, in ancient times, a peacock who resorted to the seaside with his mate. This place abounded with savage beasts, and all other wild animals were there, but it also abounded with trees and rivers, and the peacock with his mate roosted by night in one of those trees, through their fear of the wild beasts, in the morning betaking themselves to seek their sustenance. Thus they continued until, their fear increasing, they sought another place in which to reside, and while they were searching for it, an island appeared before them, with many trees and rivers. So they took up their abode in this island, and ate of its fruits, and drank of its rivers. And as

his slaughter, for I fear for myself extremely from him, and my fear is increased from seeing that thou also fearest the son of Adam, although thou art Sultan of the wild beasts. I ceased not, O my sister, to caution the young lion against the son of Adam, and to urge him to slay him, until he arose suddenly from the place where he was, and walked forth, I walking behind him; and he lashed his back with his tail.

He proceeded, and I behind him, down the road, and we found a dust raised, which subsided, and there appeared in the midst of it a runaway, naked ass, now galloping and running and now rolling on the ground. When the lion beheld him he called out to him so the ass came to him submissively and the lion said to him, O thou animal of infatuated mind, what is thy genus, and what is the reason of thy coming unto this place?—O son of the Sultan, answered the ass, as to my genus, I am an ass, and the reason of my coming to this place is my flight from the son of Adam. So the young lion said, And art thou also afraid of the son of Adam that he should kill thee? The ass answered, No, O son of the Sultan, but my fear is lest he employ a stratagem against me, and ride me, for he bath a thing called the pannal,¹ which he placeth on my back, and a thing called the girth, which he draweth round my belly, and a thing called the crupper, which he inserteth beneath my tail, and a thing called a bit, which he putteth in my mouth, and he maketh for me a goad, and goadeth me with it, and he requireth me to exert myself beyond my ability in running. When I stumble, he curseth me, and when I bray, he revileth me. Afterwards, when I have grown old, and can no longer run, he putteth upon me a pack-saddle of wood, and committeth me to the water sellers, who load me with water upon my back.

¹ A kind of stuffed saddle for asses and mules.

from the river, in goat-skins, and in similar things, such as jars, and I cease not to suffer abasement and contempt and fatigue until I die, when they throw me upon the mounds of rubbish to the dogs. What then can be greater than this anxiety that I suffer, and what calamity is greater than these calamities that I endure? Now when I heard, O peahen, the words of the ass, my flesh quaked with horror of the son of Adam, and I said to the young lion, O my master, the ass is excused, and his words have added to my terror. The young lion then said to the ass, Whither art thou going? The ass answered, I saw the son of Adam before sunrise at a distance, and I fled from him, and now I desire to depart and to run without stopping, from the violence of my fear of him perhaps I may find a place that will afford me an asylum from the perfidious son of Adam.

Now while the ass was conversing with the young lion on this subject, and was desirous of bidding us farewell and departing, there appeared unto us a cloud of dust, whereupon the ass brayed and cried out, looking in the direction of the dust. And after a while the dust dispersed and discovered a black horse, with a white spot on his forehead like a dirhem¹. This horse, beautiful with the white spot on his forehead, handsomely marked with white next the hoof, with becoming legs, and neighing, stopped not in his course until he came before the young lion. And when the young lion beheld him, he admired him, and said to him, What is thy genus, O majestic wild beast, and what is the reason of thy fleeing away into this wide and extensive desert? O lord of the wild beasts, answered the horse, I am one of the genus of horses, and the reason of my running away is my flight from the son of Adam. And the young

¹ That is, round, and like a silver coin.

they were thus living, lo, a duck approached them, in a state of great terror, and advanced without stopping until she came to the tree upon which was the peacock with his mate; whereupon she felt secure. The peacock, therefore, doubted not but that this duck had a wonderful story to tell; and he asked her respecting her state, and the reason of her fear. She answered, I am sick with grief, and my fear is of the son of Adam. Beware then, beware of the sons of Adam. So the peacock said to her, Fear not, now that thou hast come unto us. And the duck replied, Praise be to God, who hath dispelled my anxiety and grief by your vicinity! I have come in the desire of gaining your affection. And when she had uttered these words, the peacock's mate descended to her, and said to her, Welcome to friendship and ease and amplitude! No evil awaiteth thee. And how can the son of Adam obtain access to us when we are in this island in the midst of the sea? From the land he cannot reach us, and from the sea he cannot come up against us. Rejoice, therefore, at this announcement, and tell us what hath befallen thee from the son of Adam.

So the duck said, Know, O peahen, that I have passed all my life in this island in safety, and seen nothing disagreeable, till I slept one night, and beheld in my sleep the figure of a son of Adam, who conversed with me, and I conversed with him. But I heard a speaker say to me, O duck, beware of the son of Adam, and be not deceived by his words, nor by his suggestions to thee, for he aboundeth with stratagems and guile. Beware then, be fully aware, of his craftiness, for he is guileful and crafty, as the poet hath said of him —

With his tongue he will offer thee sweet expressions,
but he will elude thee like the fox.

his slaughter; for I fear for myself extremely from him, and my fear is increased from seeing that thou also fearest the son of Adam, although thou art Sultan of the wild beasts. I ceased not, O my sister, to caution the young lion against the son of Adam, and to urge him to slay him, until he arose suddenly from the place where he was, and walked forth, I walking behind him; and he lashed his back with his tail.

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¹ That is, round and like a silver coin.

lion wondered at the words of the horse, and replied, Say not thus, for it is disgraceful to thee Thou art tall and stout; and how then fearest thou the son of Adam, notwithstanding the bulk of thy body, and the swiftness of thy running, when I, with the smallness of my body, have determined to encounter the son of Adam, to attack him and eat his flesh, and to appease the terror of this poor duck, and establish her securely in her home? Now, on thy coming here, thou hast broken my heart by thy words, and deterred me from that which I desired to do, seeing that the son of Adam hath overcome thee, in spite of thy greatness, and feared not thy height and thy breadth, though, if thou kickedst him with thy hoof, thou wouldest kill him, and he could not prevail against thee, but thou wouldest make him to drink the cup of perdition. But the horse laughed when he heard the words of the young lion, and said, Far, far is it from my power to overcome him, O son of the King! Let not my height nor breadth nor my bulk deceive thee with respect to the son of Adam, for, in the excess of his artifice and his crafiness, he maketh for me a thing called a tethering-rope, and putteth to my four feet two tethering-ropes of cords made of the fibres of the palm-tree, wound round with felt, and attacheth me by my head to a high stake I remain standing, thus attached, unable to be down or to sleep And when he desireth to ride me, he maketh for me a thing of iron into which to put his feet, called the stirrups, and placeth upon my back a thing called the saddle, banding it with two girths under the hollow of my forelegs, and he putteth in my mouth a thing of iron called the bit, affixing to it a strip of leather termed the bridle Then when he rideth on my back, upon the saddle, he taketh hold of the bridle and gudeth me with it, and striketh me on my flanks with the stirrups until he

maketh them bleed ¹ Ask not, O son of the Sultan, what I suffer from the son of Adam, for when I have grown old and lean, and am unable to run fleetly, he selleth me to the miller, to employ me in turning the mill, and I cease not to do so night and day, until I become infirm from age, when he selleth me to the butcher, who slaughtereth me he strippeth off my skin and plucketh my tail and selleth them to the sieve-makers, and he melteth down my fat.² And when the young lion heard these words of the horse, he became more enraged and vexed, and said to him, When didst thou part from the son of Adam? He answered, I parted from him at midday, and he is following my tracks

And while the young lion was thus talking with the horse, lo, a dust arose, and afterwards dispersed, and there appeared in the midst of it a furious camel, uttering a gurgling noise, and striking the ground with his feet Thus he continued to do until he came up to us, and when the young lion beheld him, great and stout, he thought that he was the son of Adam, and was about to spring upon him, but I said to him, O son of the Sultan, this is not the son of Adam, but he is a camel, and it seemeth that he is fleeing from the son of Adam And as I was thus engaged, O my sister, in speaking to the young lion, the camel came before the young lion, and saluted him, and he returned his salutation, and said to him, What is the reason of thy coming unto this place? He answered, I have come fleeing from the son of Adam —And thou, said the young lion, with thy huge make and height and breadth, how fearest thou the son of Adam, when, if thou kickedst him with thy foot, thou wouldest kill him? —O son of the Sultan, answered the camel,

¹ The shovel shaped Arab at erup is used as a spur

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² To make candles.

knew that the son of Adam hath subtleties not to be supported, and nothing overcometh him but death, for he putteth in my nose a string called a nose-ring,¹ and upon my head he putteth a halter: then he committeth me to the least of his children, and the little child draweth me along by the string, notwithstanding my great bulk. They load me also with the heaviest burdens, and take me with them on long journeys. They employ me in difficult labours during the hours of the night and the day; and when I have grown old, and have become disabled, my master no longer endureth my society; but selleth me to the butcher, who slaughtereth me, and selleth my skin to the tanners, and my flesh to the cooks. Ask not, therefore, what I suffer from the son of Adam. The young lion then said to him, At what hour didst thou part from the son of Adam? He answered, I parted from him at the hour of sunset; and I imagine that, coming to my place after my departure, and finding me not, he is on the way to seek me, therefore suffer me, O son of the Sultan, to flee into the deserts and wastes. But the young lion replied, Wait a little, O camel, that thou mayest see how I will tear him, and feed thee with his flesh, and break his bones, and drink his blood. O son of the Sultan, rejoined the camel, I fear for thee from the son of Adam, for he is guileful and crafty. And he recited the saying of the poet —

When the severe alighteth in the land of a people,
there is nothing for its inhabitants but to depart.

But as the camel was conversing thus with the young lion, lo, a dust arose, and after a while dispersed from around a short and thin old man. On his shoulder

¹ This is generally done to the light camel (or dromedary) used for riding.

was a basket containing a set of carpenters' tools, upon his head was a branch of a tree, with eight planks, and he was leading by the hand young children, and walking at a brisk pace. He advanced without stopping until he drew near to the young lion, and when I beheld him, O my sister, I fell down from the violence of my fear. But as to the young lion, he arose and walked forward to him and met him, and when he came up to him, the carpenter laughed in his face, and said to him with an eloquent tongue, O glorious King, endowed with liberality, may Allah make thine evening and thine intention prosperous, and increase thy courage and thy power! Protect me from him who hath afflicted me, and by his wickedness smitten me, for I have found none to aid me but thee. Then the carpenter stood before the lion, and wept and sighed and lamented. And when the young lion heard his weeping and lamenting, he said to him, I will protect thee from the object of thy dread. Who then is he who hath oppressed thee, and what art thou, O thou wild beast, the like of whom I have never in my life beheld, and than whom I have never seen any of more handsome form nor any of more eloquent tongue, and what is thy condition? So the carpenter answered, O lord of the wild beasts, as to myself, I am a carpenter, and as to him who hath oppressed me, he is a son of Adam, and on the morning after this night he will be with thee in this place. And when the young lion heard these words from the carpenter, the light became converted into darkness before his face he growled and snorted, his eyes cast forth sparks, and he cried out, saying, By Allah, I will remain awake this night, until the morning, and will not return to my father until I accomplish my desire! Then looking towards the carpenter, he said to him, I see thy steps to be short, and I cannot hurt thy feelings, for I am

know that the son of Adam hath subtleties not to be supported, and nothing overcometh him but death; for he putteth in my nose a string called a nose-ring,¹ and upon my head he putteth a halter: then he committeth me to the least of his children, and the little child draweth me along by the string, notwithstanding my great bulk. They load me also with the heaviest burdens, and take me with them on long journeys. They employ me in difficult labours during the hours of the night and the day; and when I have grown old, and have become disabled, my master no longer endureth my society; but selleth me to the butcher, who slaughtereth me, and selleth my skin to the tanners, and my flesh to the cooks. Ask not, therefore, what I suffer from the son of Adam. The young lion then said to him, At what hour didst thou part from the son of Adam? He answered, I parted from him at the hour of sunset; and I imagine that, coming to my place after my departure, and finding me not, he is on the way to seek me, therefore suffer me, O son of the Sultan, to flee into the deserts and wastes. But the young lion replied, Wait a little, O camel, that thou mayest see how I will tear him, and feed thee with his flesh, and break his bones, and drink his blood. O son of the Sultan, rejoined the camel, I fear for thee from the son of Adam, for he is guileful and crafty. And he recited the saying of the poet.—

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¹ This is generally done to the light camel (or dromedary) used for riding.

his fear of him ; and afterwards he sat and laughed in the face of the young lion, saying to him, Well, I will make for thee the house. So he took the planks that he had with him, and nailed together the house, making it to suit the measure of the young lion, and left its door open , for he made it in the form of a chest. He made for it a large aperture with a cover pierced with numerous holes, and taking forth some new nails, said to the young lion, Enter this house by this aperture, that I may arch it over thee. The young lion therefore rejoiced at this, and advanced to the aperture ; but he saw that it was narrow. The carpenter said to him, Enter, and crouch down upon thy four legs. And the lion accordingly did so, and entered the chest, but his tail remained outside He then desired to draw back and come forth , but the carpenter said to him, Wait, that I may see if it will admit thy tail with thee. So the young lion complied with his directions , and the carpenter, having folded the young lion's tail and stuffed it into the chest, placed the cover upon the aperture quickly, and nailed it The young lion cried out, saying, O carpenter, what is this narrow house that thou hast made for me ? Let me come forth from it But the carpenter replied, Far, far be it from thee ! Repentance for what hath passed will not avail , for thou wilt not come forth from this place Then the carpenter laughed, and said to the young lion, Thou hast fallen into the cage, and become the basest of wild beasts —O my brother, said the young lion, what is this discourse that thou addressest to me ?—Know, O dog of the desert, replied the carpenter, that thou hast fallen into the snare that thou fearedst destiny hath overthrown thee, and caution will not avail thee So when the young lion heard his words, O my sister, he knew that he was the son of Adam, against whom his father had

endowed with generosity, and I imagine that thou canst not keep pace in thy walk with the wild beasts acquaint me, then, whether thou art going The carpenter replied, Know that I am going to the Vizier of thy father, to the lynx, for, when it was told him that the son of Adam had trodden this region, he feared for himself greatly, and sent to me a messenger from among the wild beasts, that I might make for him a house in which he might reside, and find an asylum, and that should debar him from his enemy, so that no one of the sons of Adam might obtain access to him Therefore, when the messenger came to me, I took these planks and set forth to him

On hearing these words of the carpenter, the young lion became envious of the lynx, and said to him, By my life, thou must make for me a house with these planks before thou make for the lynx his house, and when thou hast finished my work, go to the lynx, and make for him what he desireth But when the carpenter heard what the young lion said, he replied, O lord of the wild beasts, I cannot make for thee anything until I have made for the lynx what he desireth then I will come to serve thee, and make for thee a house that shall protect thee from thine enemy The young lion, however, said, By Allah, I will not let thee go from this place until thou make for me a house with these planks. He then crept and sprang upon the carpenter, desiring to jest with him, and struck him with his paw, throwing down the basket from his shoulder The carpenter fell down in a swoon, and the young lion laughed at him, and said, Wo to thee, O carpenter! Verily thou art weak, and without strength so thou art excused for thy fearing the son of Adam. But when the carpenter had fallen down upon his back, he became violently enraged He, however, concealed this from the young lion, through

his fear of him, and afterwards he sat and laughed in the face of the young lion, saying to him, Well, I will make for thee the house So he took the planks that he had with him, and nailed together the house, making it to suit the measure of the young lion, and left its door open, for he made it in the form of a chest. He made for it a large aperture with a cover pierced with numerous holes, and taking forth some new nails, said to the young lion, Enter this house by this aperture, that I may arch it over thee The young lion therefore rejoiced at this, and advanced to the aperture, but he saw that it was narrow The carpenter said to him, Enter, and crouch down upon thy four legs And the lion accordingly did so, and entered the chest, but his tail remained outside He then desired to draw back and come forth, but the carpenter said to him, Wait, that I may see if it will admit thy tail with thee So the young lion complied with his directions, and the carpenter, having folded the young lion's tail and stuffed it into the chest, placed the cover upon the aperture quickly, and nailed it. The young lion cried out, saying, O carpenter, what is this narrow house that thou hast made for me? Let me come forth from it But the carpenter replied, Far, far be it from thee! Repentance for what hath passed will not avail, for thou wilt not come forth from this place Then the carpenter laughed, and said to the young lion, Thou hast fallen into the cage, and become the basest of wild beasts —O my brother, said the young lion, what is this discourse that thou addressest to me?—Know, O dog of the desert, replied the carpenter, that thou hast fallen into the snare that thou fearedst destiny hath overthrown thee, and caution will not avail thee So when the young lion heard his words, O my sister, he knew that he was the son of Adam, against whom his father had

cautioned him when he was awake, and the invisible speaker in his sleep, and I was convinced that this was him without doubt or uncertainty. I therefore feared him greatly for myself, and, retiring to a little distance from him, waited to see what he would do with the young lion. And I saw, O my sister, the son of Adam dig a trench in that place, near the chest in which was the young lion, and he threw him into the trench, and threw wood upon him, and burnt him with fire. So my fear, O my sister, increased, and for two days I have been fleeing from the son of Adam, in my fear of him.

The peahen, when she heard these words from the duck, wondered at them extremely, and said, O my sister, thou art now secure from the son of Adam, for we are in one of the islands of the sea, to which the son of Adam hath no way of access, therefore choose a residence with us until God make easy thy affair and ours. The duck replied, I fear that some nocturnal calamity may befall me; and no fugitive slave can detach himself from fate. But the peahen rejoined, Reside with us, and be like us. And she continued to urge her until she did so, and she said to the peahen, O my sister, thou knowest how little is my patience, and if I had not seen thee here, I had not remained. The peahen replied, If anything be [written] on our forehead, we must experience its accomplishment¹ and when our predesigned end approacheth, who will deliver us? A soul departeth not until it hath enjoyed the whole of its sustenance and its decreed period. And while they were thus conversing a cloud of dust approached them, whereupon the duck cried out, and

¹ This figurative expression has given rise to a common vulgar belief of the Arabs, that the unchangeable destinies of every human being are written upon his skull in what we term the "sutures."

descended into the sea, saying, Beware, beware, though there be no refuge from destiny! The dust was great but as it subsided, there appeared in the midst of it an antelope. So the duck and the peahen felt secure; and the latter said to the duck, O my sister, that which thou fearest is an antelope, and see, he hath approached us no harm will befall us from him, for the antelope eateth the herba which spring from the earth; and as thou art of the genus of birds, he is of the genus of wild beasts therefore feel secure, and be no anxious; since anxiety wasteth the body. And the peahen had not finished her words when the antelope came up to them to shade himself beneath the tree, and on beholding the peahen and the duck, he saluted them, and said to them, I have entered this island to-day, and have seen no place more fruitful than it, nor any more pleasant as an abode. He then invited them to keep him company and to treat him with sincere friendship and when the duck and the peahen saw his affection for them, they addressed him kindly, and became desirous of his society. They swore to be faithful friends, one to another, and they passed the night together, and ate together. Thus they continued in safety, eating and drinking, until there passed by them a vessel that was wandering from its course in the sea. It anchored near them, and the people came forth and dispersed themselves in the island, and, seeing the antelope and the peahen and the duck together, they approached them. So the antelope fled into the desert, and the peahen soared into the sky but the duck remained infatuated, and they continued to run after her until they captured her, when she cried out, saying Caution is of no avail to me against fate and destiny! And they departed with her to their vessel.

'The antelope and the peahen mourned incessantly

cautioned him when he was awake, and the invisible speaker in his sleep, and I was convinced that this was him without doubt or uncertainty. I therefore feared him greatly for myself, and, retiring to a little distance from him, waited to see what he would do with the young lion. And I saw, O my sister, the son of Adam dig a trench in that place, near the chest in which was the young lion, and he threw him into the trench, and threw wood upon him, and burnt him with fire. So my fear, O my sister, increased, and for two days I have been fleeing from the son of Adam, in my fear of him.

The peahen, when she heard these words from the duck, wondered at them extremely, and said, O my sister, thou art now secure from the son of Adam, for we are in one of the islands of the sea, to which the son of Adam hath no way of access, therefore choose a residence with us until God make easy thy affair and ours. The duck replied, I fear that some nocturnal calamity may befall me, and no fugitive slave can detach himself from fate. But the peahen rejoined, Reside with us, and be like us. And she continued to urge her until she did so, and she said to the peahen, O my sister, thou knowest how little is my puissance, and if I had not seen thee here, I had not remained. The peahen replied, If anything be [written] on our forehead, we must experience its accomplishment,¹ and when our predestined end approacheth, who will deliver us? A soul departeth not until it hath enjoyed the whole of its sustenance and its decreed period. And while they were thus conversing a cloud of dust approached them, whereupon the duck cried out, and

¹ This figurative expression has given rise to a common vulgar belief of the Arabs, that the unchangeable destinies of every human being are written upon his skull in what we term the "sutures."

descended into the sea, saying, Beware, beware, though there be no refuge from destiny! The dust was great: but as it subsided, there appeared in the midst of it an antelope. So the duck and the peahen felt secure; and the latter said to the duck, O my sister, that which thou fearest is an antelope, and see, he hath approached us - no harm will befall us from him; for the antelope eateth the herbs which spring from the earth; and as thou art of the genus of birds, he is of the genus of wild beasts. therefore feel secure, and be not anxious; since anxiety wasteth the body. And the peahen had not finished her words when the antelope came up to them to shade himself beneath the tree; and on beholding the peahen and the duck, he saluted them, and said to them, I have entered this island to-day, and have seen no place more fruitful than it, nor any more pleasant as an abode. He then invited them to keep him company and to treat him with sincere friendship. and when the duck and the peahen saw his affection for them, they addressed him kindly, and became desirous of his society. They swore to be faithful friends, one to another, and they passed the night together, and ate together. Thus they continued in safety, eating and drinking, until there passed by them a vessel that was wandering from its course in the sea. It anchored near them, and the people came forth and dispersed themselves in the island, and, seeing the antelope and the peahen and the duck together, they approached them. So the antelope fled into the desert, and the peahen soared into the sky. but the duck remained infatuated, and they continued to run after her until they captured her, when she cried out, saying, Caution is of no avail to me against fate and destiny! And they departed with her to their vessel.

'The antelope and the peahen mourned incessantly

with Sheereen, his wife, when there came a fisherman with a large fish, which he gave to Khusrow. And the King was pleased with that fish, and gave orders to present the man with four thousand pieces of silver. But Sheereen said to him, Evil is that which thou hast done!—And why? he asked. She answered, Because if, after this, thou give any one of thy depend-

for the loss of the duck, and concluded that her unhappy end was occasioned by her neglecting to repeat the praises of God, for it is the general practice of everything that God hath created to celebrate His praises, and the neglect of doing so causeth its destruction

ANECDOSE OF A SIMPLETON AND A SHARPER

A CERTAIN simpleton was walking along, holding the halter of his ass, which he was dragging after him, and two sharpers saw him whereupon one of them said to his companion, I will take this ass from this man —How wilst thou take it? said the other. The first replied, Follow me, and I will show thee. So he followed him, and that sharper, advancing to the ass, unloosed from it the halter, and gave the ass to his companion after which, he put the halter upon his own head, and walked on behind the simpleton until he knew that his companion had gone away with the ass. Then he stopped so the simpleton dragged him by the halter, but he advanced not. The man therefore looked back at him, and, seeing the halter upon the head of a man, he said to him, What art thou? The sharper answered, I am thy ass, and my story is wonderful, and it is this. I had a mother, a virtuous old woman, and I went to her one day in a state of intoxication, whereupon she said to me, O my son, turn with repentance unto God (whose name be exalted!) from these sins. But I took a staff, and beat her with it, and she uttered an imprecation against me, upon which God (whose name be exalted!) transformed me into an ass, and caused me to fall into thy possession, and I remained with thee all this time. To-day, however, my mother remembered me, and God inclined her heart towards me so

she prayed for me, and God restored me to the human shape as I was. And the simpleton said, There is no strength nor power but in God, the High, the Great.¹ By Allah, O my brother, absolve me of responsibility for that which I have done unto thee, in riding thee and in other things. Then he left the sharper to go his way, and he himself returned to his house intoxicated with anxiety and grief. His wife therefore said to him, What hath afflicted thee, and where is the ass? He said to her, Hast thou no knowledge of the case of the ass? Then I will acquaint thee with it. And he related to her the story, on hearing which, she exclaimed, Alas for the punishment that we shall receive from God, whose name be exalted! How bath it happened that all this time hath passed over us and we have been making a son of Adam to labour for us? Then ^{she} gave alms,² and prayed for the forgiveness of ^{God} And I And the man remained a long time in the upon it without work. So his wife said to him, Journing the wilt thou remain in the house without work should be the the market and buy for us an ass with whiad the King He therefore went to the market, and stophat he said, asses, and lo, he beheld his own ass for ur thousand when he recognised it, he advanced to it, fed a crer to his mouth to its ear, said to it, Wo to thee, yone should Doubtless thou hast returned to intox: ho followeth beaten thy mother again. By Allah, I of silver two again buy thee! Then he left it, and dep

ANECDOTE OF KHUSROW AND SHEEV
A FISHERMAN

son, whom he Khusrow, who was one of the Kings [otter of another fond of fish, and he was one day sitting wed with great

¹ As an atonement. ² er in marriage.

and had been rejected; wherefore he sent great presents to the Vizier of the King first mentioned, requesting him to employ some stratagem by which to destroy his master's son, or to induce him to relinquish the damsel, and the Vizier consented. Then the father of the damsel sent to the King's son, inviting him to come and introduce himself to his daughter, to take her as his wife, and the father of the young man sent him with the treacherous Vizier, attended by a thousand horsemen, and provided with rich presents. And when they were proceeding over the desert, the Vizier remembered that there was near unto them a spring of water, called Ez-Zahra,¹ and whosoever drank of it, if he were a man, he became a woman. He therefore ordered the troops to alight near it, and induced the Prince to go thither with him, and when they arrived at that spring the King's son dismounted from his courser, and washed his hands and drank; and lo, he became a woman, whereupon he cried out and wept until he fainted. The Vizier asked him what had befallen him, so the young man informed him, and on hearing his words, the Vizier affected to be grieved for him, and wept. The King's son then sent the Vizier back to his father, to inform him of this event, determining not to proceed nor to return until his affliction should be removed from him, or until he should die.

He remained by that fountain during a period of three days with their nights, neither eating nor drinking, and on the fourth night there came to him a horseman with a crown upon his head, appearing like one of the sons of the Kings, and this horseman said to him, Who brought thee, O young man, unto this place? So the young man told him his story, and when the horseman heard it, he pitied him, and said to

¹ Ez Zahra's gnufes the bright, the splendid "etc

him, The Vizier of thy father is the person who hath thrown thee in' o this calamity; for no one of mankind knoweth of this spring excepting one man. Then the horseman ordered him to mount with him. He therefore mounted; and the horseman said to him, Come with me to my abode, for thou art my guest this night. The young man replied, Inform me who thou art before I go with thee. And the horseman said, I am son of a King of the Genii, and thou art son of a King of mankind and now be of good heart and cheerful eye on account of that which shall dispel thine anxiety and thy grief, for it is unto me easy.

So the young man proceeded with him from the commencement of the day, forsaking his troops and soldiers (whom the Vizier had left at their halting-place), and ceased not to travel on with his conductor until midnight, when the son of the King of the Genii said to him, Knowest thou what space we have traversed during this period? The young man answered him, I know not. And the son of the King of the Genii said, We have traversed a space of a year's journey to him who travelleth with diligence. So the young man wondered thereat, and asked, How shall I return to my family? The other answered, This is not thine affair it is my affair, and when thou shalt have recovered from thy misfortune, thou shalt return to thy family in less time than the twinkling of an eye, for to accomplish that will be to me easy. And the young man, on hearing these words from the Genii, almost flew with excessive delight he thought that the event was a result of confused dreams, and said, Extolled be the perfection of Him who is able to restore the wretched, and render him prosperous! They ceased not to proceed until morning, when they arrived at a verdant, bright land, with tall trees, and warbling birds, and gardens of surpassing beauty, and fair

palaces, and thereupon the son of the King of the Genii alighted from his courser, commanding the young man also to dismount. He therefore dismounted, and the Genie took him by the hand, and they entered one of those palaces, where the young man beheld an exalted King and a Sultan of great dignity, and he remained with them that day, eating and drinking, until the approach of night. Then the son of the King of the Genii arose and mounted his courser, and the son of the King of men mounted with him, and they went forth and proceeded during the night with diligence until morning, and lo, they came to a black land, not inhabited, abounding with black rocks and stones, as though it were a part of Hell, whereupon the son of the King of men said to the Genie, What is the appellation of this land? And he answered, It is called the Dusky Land,¹ and belongeth to one of the Kings of the Genii, whose name is Zu-l-Jenaheyn² none of the Kings can attack him, nor doth anyone enter his territory unless by his permission so stop in thy place while I ask his permission. Accordingly the young man stopped, and the Genie was absent from him for a while, and then returned to him, and they ceased not to proceed until they came to a spring flowing from black mountains, when the Genie said to the young man, Alight. He therefore alighted from his courser, and the Genie said to him, Drink of this spring. And the young man drank of it, and immediately became again a male, as he was at first, by the power of God (whose name be exalted!), whereat he rejoiced with great joy, not to be exceeded. And he said to the Genie, O my brother, what is the name of this spring? The Genie answered, It is called the Spring of the Women no woman drunketh of it but she becometh a man therefore praise God and thank

¹ El Ard ed Dahma.² The Two-Winged.

Him for thy restoration, and mount thy courser So the King's son prostrated himself, thanking God, whose name be exalted !

Then he mounted, and they journeyed with diligence during the rest of the day until they had returned to the land of that Genie , and the young man passed the night in his abode in the most comfortable manner , after which they ate and drank until the next night, when the son of the King of the Genie said to him, Dost thou desire to return to thy family this night ? The young man answered, Yes So the son of the King of the Genie called one of his father's slaves, whose name was Rajuz, and said to him, Take this young man hence, and carry him upon thy shoulders, and let not the dawn overtake him before he is with his father-in-law and his wife The slave replied, I hear and obey, and with feelings of love and honour will I do it. Then the slave absented himself from him for a while, and approached in the form of an Afrite , and when the young man saw him, his reason fled, and he was stupefied , but the son of the King of the Genie said to him, No harm shall befall thee Mount thy courser, and on it ascend upon his shoulders The young man, however, replied, Nay, I will mount alone upon his shoulders, and leave the courser with thee He then alighted from the courser, and mounted upon the slave's shoulders , and the son of the King of the Genie said to him, Close thine eyes So he closed his eyes , and the slave flew with him between heaven and earth, and ceased not to fly along with him, while the young man was unconscious , and the last third of the night came not before he was on the top of the palace of his father-in-law, whereupon the Afrite said to him, Alight. He therefore alighted and he said to him, Open thine eyes , for this is the palace of thy father-in-law and his daughter. Then he left him and

departed. And as soon as the day shone, and the alarm of the young man subsided, he descended from the roof of the palace, and when his father-in-law beheld him, he rose to him and met him, wondering at seeing him descend from the top of the palace, and he said to him, We see other men come through the doors, but thou comest down from the sky. The young man replied, What God (whose perfection be extolled, and whose name be exalted') desired hath happened. And when the sun rose, his father-in-law ordered his Vizier to prepare great banquets, and the wedding was celebrated, the young man remained there two months, and then departed with his wife to the city of his father. But as to the cousin of the damsel, he perished by reason of his jealousy and envy.

THE MAN WHO NEVER LAUGHED

THERE was a man, of those possessed of houses and riches, who had wealth and servants and slaves and other possessions, and he departed from the world to receive the mercy of God (whose name be exalted'), leaving a young son. And when the son grew up, he took to eating and drinking, and the hearing of instruments of music and songs, and was liberal and gave gifts, and expended the riches that his father had left to him until all the wealth had gone. He then betook himself to the sale of the male black slaves and the female slaves and other possessions, and expended all that he had of his father's wealth and other things, and became so poor that he worked with the labourers. In this state he remained for a period of years and while he was sitting one day beneath a wall, waiting to see who would hire him, lo, a man of comely countenance

and apparel drew near to him and saluted him So the youth said to him, O uncle, hast thou known me before now? The man answered him, I have not known thee, O my son, at all, but I see the traces of affluence upon thee, though thou art in this condition The young man replied, O uncle, what fate and destiny have ordained hath come to pass But hast thou, O uncle, O comely-faced, any business in which to employ me? And the man said to him, O my son, I desire to employ thee in an easy business The youth asked, And what is it, O uncle? And the man answered him, I have with me ten sheikhs in one abode, and we have no one to perform our wants. Thou shalt receive from us, of food and clothing, what will suffice thee, and shalt serve us, and thou shalt receive of us thy portion of benefits and money Perhaps, also, God will restore to thee thine affluence by our means The youth therefore replied, I hear and obey The sheikh then said to him, I have a condition to impose upon thee — And what is thy condition, O uncle? asked the youth He answered him, O my son, it is, that thou keep our secret with respect to the things that thou shalt see us do, and when thou seest us weep, that thou ask us not respecting the cause of our weeping And the young man replied, Well, O uncle

So the sheikh said to him, O my son, come with us, relying on the blessing of God, whose name be exalted And the young man followed the sheikh until the latter conducted him to the bath, when he took him into it, and caused the hardened dirt to be removed from his person, after which he sent a man, who brought him a comely garment of linen, and he clad him with it, and went with him to his abode and his associates And when the young man entered, he found it to be a high mansion, with lofty angles, ample

with chambers facing one another, and saloons, and in each saloon was a fountain of water, and birds were warbling over it, and there were windows overlooking, on every side, a beautiful garden within that mansion. The sheikh conducted him into one of the chambers, and he found it decorated with coloured marbles, and found its ceiling decorated with ultramarine and brilliant gold, and it was spread with carpets of silk, and he found in it ten sheikhs sitting facing one another, wearing the garments of mourning, weeping and wailing. So the young man wondered at their case, and was about to question the sheikh [who had brought him], but he remembered the condition, and therefore withheld his tongue. Then the sheikh committed to the young man a chest containing thirty thousand pieces of gold, saying to him, O my son, expend upon us out of this chest, and upon thyself, according to what is just, and be thou faithful, and take care of that wherewith I have intrusted thee. And the young man replied, I hear and obey. He continued to expend upon them for a period of days and nights, after which, one of them died, whereupon his companions took him, and washed him and shrouded him, and buried him in a garden behind the mansion. And death ceased not to take of them one after another, until there remained only the sheikh who had hired the young man so he remained with the young man in that mansion, and there was not with them a third, and they remained thus for a period of years. Then the sheikh fell sick, and when the young man despaired of his life, he addressed him with courtesy, and was grieved for him, and said to him, O uncle, I have served you, and not failed in your service one hour for a period of twelve years, but acted faithfully to you, and served you according to my power and ability. The sheikh replied, Yes, O my son, thou hast served us until these

consequence, for nothing will repel what God (whose name be exalted') decreeth and predestineth, and no event will happen but by His will. Accordingly he arose and opened the door, after he had broken the locks, and when he had opened the door, he saw a narrow passage, along which he walked for the space of three hours, and lo, he came forth upon the bank of a great river. At this the young man wondered, and he walked along that bank looking to the right and left, and behold, a great eagle had descended from the sky, and, taking up the young man with its talons, it flew with him, between heaven and earth, until it conveyed him to an island in the midst of the sea, and it threw him down upon it, and departed from him.

So the young man was perplexed at his case, no knowing whither to go, but while he was sitting one day, lo, the sail of a vessel appeared to him upon the sea, like the star in the sky, wherefore the heart of the young man became intent upon the vessel, in the hope that his escape might be effected in it. He continued looking at it until it came near unto him, and when it arrived, he beheld a bark of ivory and ebony, the oars of which were of sandal-wood and aloes wood, and the whole of it was encased with plates of brilliant gold. There were also in it ten damsels, virgins, like moons, and when the damsels saw him, they landed to him from the bark, and kissed his hands, saying to him, Thou art the King the bridegroom. Then there advanced to him a damsel who was like the shining sun in the clear sky, having in her hand a kerchief of silk, in which were a royal robe, and a crown of gold set with varieties of jacinths, and, having advanced to him, she clad him and crowned him; after which the damsels carried him upon their arms to the bark, and he found in it varieties of carpets of silk of divers colours. They then spread the sail, and proceeded

while the ~~and~~ ^{and} ely train in orderly disposition went on before them to the palace of the King, where they alighted, and all of them entered the palace, together with the King and the young man, the young man's hand being in the hand of the King, who therewith seated him on a throne of gold, and seated himself by him. And when the King removed the ^{the} Itham¹ from his face, lo, this supposed King was a damsel, like the shining sun in the clear sky, a lady of beauty and loveliness, and elegance and perfection, and coquettish and amorous dissimulation. The young man beheld vast affluence and great prosperity, and wondered at the beauty and loveliness of the damsel. Then the damsel said to him, Know, O King, that I am the Queen of this land, and all these troops that thou hast seen, including everyone, whether of cavalry or infantry, are women. There are not among them any men. The men are ~~in~~ us, in this land, till and sow and reap, employ themselves in the cultivation of the land, with the building and repairing of the towns, and in ~~and~~ ^{and} to the affairs of the people by the pursuit of every kind of art and trade, but as to the women, they are the governors and magistrates and soldiers. And the young man wondered at this extremely. And while they were thus conversing, the Vizier entered, and lo, she was a grey-haired old woman, having a numerous retinue, of venerable and dignified appearance; and the Queen said to her, Bring to us the Cadi and the witnesses. So the old woman went for that purpose, and the Queen turned towards the young man, conversing with him and cheering him and dispelling his fear by kind words, and, addressing him courteously, she said to him Art thou content for me to be thy wife? And thereupon he arose and kissed the ground before her, but she forbade him, and he

¹ Piece of drapery covering the lower part of the face

while the surely train in orderly disposition went on before them to the palace of the King, where they alighted, and all of them entered the palace, together with the King and the young man, the young man's hand being in the hand of the King, who therewith seated him on a throw¹ of gold, and seated himself by him. And when the King removed the Irham¹ from his face, lo, this supposed King was a damsel, like the shining sun in the clear sky, a lady of beauty and loveliness, and elegance and perfection, and comely and amorous dissimulation. The young man beheld vast splendour and great prosperity, and wondered at the beauty and loveliness of the damsel. Then the damsel said to him, Know, O King, that I am the Queen of this land, and all these troops that thou hast seen, including everyone, whether of cavalry or infantry, are women there are not among them any men. The men are ~~in~~ us, in this land, till and sow and reap, employ themselves in the cultivation of the land, ~~and~~ in building and repairing of the towns, and in ~~and~~ ~~and~~ to the affairs of the people by the pursuit of every kind of art and trade, but as to the women, they are the governors and magistrates and soldiers. And the young man wondered at this extremely. And while they were thus conversing, the Vizier entered; and lo, she was a grey-haired old woman, having a numerous retinue, of venerable and dignified appearance; and the Queen said to her, Bring to us the Cadi and the witnesses. So the old woman went for that purpose, and the Queen turned towards the young man, conversing with him and cheering him and dispelling his fear by kind words, and, addressing him courteously, she said to him, Art thou content for me to be thy wife? And thereupon he arose and kissed the ground before her, but she forbade him, and he

¹ Piece of drapery covering the lower part of the face

which it disappeared from him. He thereupon sat in that place, and, returning to his reason, he reflected upon what he had seen of affluence and glory and honour, and the riding of the troops before him, and commanding and forbidding; and he wept and wailed. He remained upon the shore of the great river, where that bird had put him, for the space of two months, wishing that he might return to his wife; but while he was one night awake, mourning and meditating, a speaker spoke (and he heard his voice, but saw not his person), calling out, How great were the delights! I say, far from thee is the return of what is past! And how many therefore will be the sighs! So when the young man heard it, he despaired of meeting again the Queen, and of the return to him of the affluence in which he had been living. He then entered the mansion where the sheikhs had resided, and knew that they had experienced the like of that which had happened unto him, and that this was the cause of their weeping and their mourning, wherefore he excused them thereupon. Grief and anxiety came even on the young man, and he entered his chamber, and ceased no' to weep and moan, relinquishing food and drink and pleasant scents and laughter until he died; and he was buried by the side of the sheikhs.

THE BLIND SHEIKH

THERE was a certain merchant, who possessed great riches, and had travelled much to all cities, and, desiring again to journey to a city, he inquired of those who had come from it, and said to them, What merchandise is productive of great gain there? And they answered him, Sandal-wood, for it is there sold at a dear price. The merchant therefore purchased

first to last, and she said to him, Who is he who hath cheated thee in the affair of the sandal-wood, for with us the value of every pound of sandal-wood is ten pieces of gold? But I will contrive for thee a plan, by means of which I hope thy deliverance may be effected, and it is this that thou go towards such a gate, for in that place is a blind sheikh, who is deprived of the use of his legs, and he is wise, knowing, old, skilful. All the people visit him, asking him respecting what they will, and he pointeth out to them what will be advisable for them, for he is acquainted with artifice and enchantment and tricking. He is a sharper, and the sharpers meet at his abode by night. Therefore go thou thither, and hide thyself from thine offenders, so that thou mayest hear their words and they may not see thee, for he will acquaint them with the case in which one overcometh and that in which one is overcome. Probably thou wilt hear from him the mention of a subterfuge that may deliver thee from thine offenders.

So the merchant departed from her to the place of which she had told him, and hid himself. He then looked at the sheikh, and seated himself near unto him, and there had not elapsed more than a short time when there came his party, who resorted to him as their judge. On their coming before the sheikh, they saluted him and each other, and seated themselves around him, and when the merchant saw them, he found his four offenders among the number of those who were present. The sheikh caused some food to be placed before them, and they ate, after which, each of them related his story of the events that had happened to him during the past day. The buyer of the sandal-wood advanced, and informed the sheikh of that which had happened to him that day, that he had bought sandal-wood of a man for less than its

how so ? said the cobbler. The sheikh answered, He may say to thee, The enemies of the Sultan are defeated, and his opponents have become weak, and his children and his auxiliaries are multiplied Art thou pleased or not ? If thou say, I am pleased,—he will take his shoe from thee, and depart. and if thou say, No—he will take his shoe and beat with it thy face and the back of thy neck.¹ He therefore knew that he was overcome. Then advanced the man who played with the merchant for a wager, and he said, O sheikh, I found a man, and laid a wager with him and overcame him ; whereupon I said to him, If thou drink up this sea, I will give up the whole of my wealth to thee ; and if thou drink it not, give thou up the whole of thy wealth to me.² The sheikh replied, If he desire to overcome thee, he may overcome thee. The man said, And how so ? And the sheikh answered, He may say to thee, Hold for me the mouth of the sea with thy hand, and hand it to me, and I will drink it. And thou wilt not be able. so he will overcome thee by means of this subterfuge

When the merchant therefore heard that, he knew what subterfuges to employ against his offenders. Then they arose and left the sheikh, and the merchant departed to his lodging. And when the morning

¹ General loyalty is a necessary result of the constitution of Muslim society, and essential to the existence of Muslim government, for the Muslim *tyrant* is not absolute—he cannot be a despot, if he transgress certain limits prescribed by the Coran and the Traditions of the Prophet he forfeits his throne, and as long as he keeps within those limits, his subjects are bound by all that they hold sacred, to acknowledge and maintain his authority

² Arabs often play a game on the condition that the loser shall do what the gainer shall afterwards determine each confiding in the moderation of the other. The penalty is generally something ridiculous

arrived, the man who had laid the bet with him came to him. The merchant proposed to him what the sheikh had said, and the man released himself by paying him a hundred pieces of gold. Then came the cobbler, and the merchant took his shoe without giving remuneration. Next came the one-eyed man; and he was obliged to conciliate the merchant by giving him a hundred pieces of gold. Lastly came the buyer of the sandal-wood; and this man also was compelled to release himself by paying the merchant a hundred pieces of gold, and returning the wood. The merchant then sold the sandal-wood as he desired, received its price, and journeyed back to his own country.

ANECDOTE OF TWO LOVERS OF THE TRIBE OF THE BENE OF OHDRAH

THE Prince of the Faithful, Haroun Alrashid, being troubled one night with exceeding restlessness, desired Jemeel the son of Maazmar El-'Odhree to relate to him a story, and the latter said,—

Know, O Prince of the Faithful, that I was fascinated by a damsel, enamoured of her, and I used often to visit her, as she was the object of my desire and ambition among the things of the world. Then her family removed with her, on account of the scarcity of pasture, and I remained a while without seeing her, after which desire disquieted me, and attracted me to her so my soul suggested to me a journey to her, and on a certain night, desire excited me to repair to her. I therefore arose, and girded my saddle upon my she-camel, bound my turban round my head, put on my old clothes,¹ slung on my sword,

¹ For travelling

armed myself with my spear, mounted my she-camel, and went forth to seek her I journeyed quickly, and I was proceeding one night,—it was a night of thick darkness, yet, notwithstanding that, I endured the difficulties of descending into the valleys and ascending the mountains,—and I heard the roaring of the lions, and the howling of the wolves, and the noises of wild beasts on every side My reason was confounded, my mind was disordered, and my tongue desisted not from repeating the praises of God, whose name be exalted ! And while I was proceeding in this state, sleep overcame me, and the camel conveyed me by a different way from that in which I was sleep overpowered me, and lo, something struck me upon my head So I awoke alarmed and terrified , and behold, there were trees and rivers, and birds upon the branches of those trees were warbling with their various tongues and notes, and the trees of that verdant spot were entangled, one with another I therefore alighted from my she-camel, and took her halter in my hand, and ceased not to endeavour by gentle means to get clear until I led her forth from those trees to a desert tract , whereupon I placed her saddle right, and seated myself properly on her back

I knew not whither to go, nor unto what place destiny would urge me , but I looked over that desert, and a fire appeared to me at its farther extremity So I struck my she-camel, and proceeded towards the fire until I arrived at it ; and I drew near to it, and looked attentively , and lo, there was a Bedawee tent pitched, with a spear stuck in the ground, and a beast standing, and horses, and pasturing camels I therefore said within myself, Probably great importance attaches to this tent , for I see not in this desert any other Then I advanced towards it, and said, Peace be on you, O people of the tent, and the mercy of God, and

His blessings! And there came forth to me from it a young man, of the youths of nineteen years, who was like the full moon when it shineth, and courage was manifest in his countenance; and he said, And on thee be peace, and the mercy of God, and His blessings, O brother of the Arabs! Verily I imagine that thou hast wandered from the way. I replied, The case is so. Direct me: may God have mercy on thee! But he said, O brother of the Arabs, verily this our district is a place abounding with wild beasts, and this night is dark and dreary, exceedingly dark and cold, and I should not be without fear for thee lest the wild beast should tear thee; therefore alight and rest with me, and enjoy amplitude and ease; and when the morrow cometh, I will direct thee to the right way. Accordingly I alighted from my she-camel, tied up one of her fore-feet with the end of her halter,¹ and, having pulled off the clothes that were upon me, attired myself lightly, and sat a while. And lo, the young man took a sheep and slaughtered it, and he kindled and lighted up a fire; after which, he entered the tent, and took forth some fine² spices, and good salt, and began to cut off pieces of the meat of that sheep, and to roast them upon the fire, and give to me, sighing at one time, and weeping at another. Then he uttered a great groan, wept violently, and recited these verses:—

There remaineth not aught save a flitting breath, and an eye whose owner is confounded.

There remaineth not a joint of any of his limbs but in it is a constant disease;

And his tears are flowing, and his bowels burning; but, notwithstanding this, he is silent.

His enemies weep for him in pity Alas for him whom the exulting see pitie!

¹ Folding the leg, and tying the cord round it a few inches from the knee.

² That is, finely beaten or powdered.

So I knew, upon this, O Prince of the Faithful, that the young man was a distracted lover, and none knoweth love but he who hath tasted it. I therefore said within myself, Shall I ask him? But then I consulted my mind, and said, How shall I attack him with inquiry when I am in his abode? So I restrained myself; and ate of that meat as much as sufficed me; and when we had finished eating, the young man arose, and entered the tent, and brought forth a clean basin, with a handsome ewer, and a napkin of silk, the ends of which were embroidered with red gold, and a sprinkling-bottle full of rosewater infused with musk. I wondered therefore at his elegance and delicacy, and said within myself, I knew not elegance in the desert. Then we washed our hands, and conversed a while; after which he arose, and entered the tent, and made a partition between me and him with a piece of red brocade, and said, Enter, O chief of the Arabs, and take thy place of repose; for thou hast experienced fatigue this night, and excessive toil in this thy journey.

So I entered, and lo, I found a bed of green brocade, and thereupon I pulled off the clothes that were upon me, and passed such a night as I had never passed in my life; but all the while I was meditating upon the case of this young man until the night was dark, and eyes slept. Then suddenly I heard a low voice, than which I had never heard any more soft or delicate. I therefore raised the partition that was put between us, and lo, I beheld a damsel, than whom I had never seen one more beautiful in face. She was by his side, and they were weeping, and complaining to each other of the pain of love and desire and ardent passion, and of the violence of their longing to meet each other. So I said, O Allah, how I wonder at this second person! For when I entered this tent, I

saw not in it anyone but this young man, and he had not anyone with him. Then I said within myself, No doubt this damsel is of the daughters of the Genii: she loveth this young man, who hath segregated himself with her in this place, and she hath segregated herself with him. But afterwards I looked intently at her, and behold, she was a human, Arab girl. when she uncovered her face, she put to shame the shining sun, and the tent was illuminated by the light of her countenance. So when I censured myself that she was his beloved, I thought upon the jealousy of the lover, wherefore I let down the curtain, and covered my face, and slept. And when I arose in the morning, I put on my clothes, performed the ablution for my prayers, and acquitted myself of the divinely-ordained prayers that were incumbent on me,¹ after which I said to the young man, O brother of the Arabs, wilt thou direct me to the right way? Thou hast bestowed favours upon me. But he looked towards me, and answered, At thy leisure, O chief of the Arabs. The period of the entertainment of a guest is three days, and I am not one who will let thee go until after three days.

I therefore remained with him three days, says Jenneel, and on the fourth day we sat to converse, and I conversed with him, and asked him his name and genealogy, whereupon he said, As to my genealogy, I am of the Benc 'Odhrah, and as to my name, I am such-a-one, the son of such-a-one, and my paternal uncle is such-a-one. And lo, he was the son of my paternal uncle, O Prince of the Faithful, and he was of the most noble house of the Benc 'Odhrah. So I said, O son of my uncle, what induced thee to do as I see, segregating thyself in this desert, and how is it

¹ That is, the prayers which he had neglected at their proper times.

that thou hast forsaken thy comforts and the comforts of thy fathers, and how is it that thou hast forsaken thy male slaves and thy female slaves, and segregated thyself in this place? And when he heard, O Prince of the Faithful, my words, his eyes filled with tears, and he answered, O son of my uncle, I was in love with the daughter of my paternal uncle, fascinated by her, distracted with love of her, rendered insane by passion for her, unable to endure separation from her, and my passion for her became excessive. So I demanded her in marriage of my uncle, but he refused, and he married her to a man of the Benee 'Odhran, who took her as his wife, and conveyed her to the place of his residence last year. And when she was distant from me, and I was prevented from seeing her, the burnings of love, and the violence of desire and ardent passion, induced me to forsake my family, and to quit my tribe and my friends and all my comforts, and I took up my abode alone in this tent in this desert, and accustomed myself to my solitude. — And where, said I, are their tents? He answered, They are near, on the summit of this mountain, and every night, when eyes sleep, in the stillness of night, she stealeth away secretly from the tribe, so that no one knoweth of her movement, and I accomplish my desire by discourse with her, and she accomplisheth her desire in like manner. I am remaining in this state, consoling myself with her during a period of the night, until God shall accomplish a thing that must come to pass, or my object be attained in spite of the envoys, or until God shall determine for me, and He is the best of those who determine. So when the young man informed me, O Prince of the Faithful, his case grieved me, and I became perplexed by reason of the zeal that affected me thereupon. Then I said to him, O son of my uncle, shall I show thee a stratagem that

I would counsel thee to employ, wherein, if it be the will of God, thou wilt find the most advisable course, and the way to a right and successful issue, and by means of which God will dispel from thee that which thou detestest ? The young man answered, Tell me, O son of my uncle. And I said to him, When it is night, and the damsel hath come, put her upon my she-camel for she is swift; and mount thou thy coursers. I also will mount one of these she-camels, and proceed with you both all the night, and the morning will not have come before I shall have traversed with you deserts and wastes, so thou wilt have attained thy desire, and got possession of the beloved of thy heart. The expanse of God's earth is wide, and I, by Allah, will aid thee while I live with my soul and my wealth and my sword. And when he heard this, he replied, O son of my uncle, wait until I consult her on this subject, for she is intelligent, prudent, having clear judgment.

But when the night became dark, and the time of her coming had arrived, and he was expecting her at the known period, she was behind her usual time, and I saw the young man go forth from the door of the tent, and open his mouth, and begin to inhale the breeze that blew from the quarter whence she came, smelling her odour, and he recited these two verses —

O zephyr thou bringest me a gentle gale from the place in which the beloved is dwelling
O wind thou bearest a token of the beloved Knowest thou then when she will arrive ?

Then he entered the tent, and sat a while weeping, after which he said, O son of my uncle, verily something hath occurred to the daughter of my uncle this night, and some accident hath happened to her, or some obstacle hath prevented her from coming to me

He then said to me, Stay in thy place until I bring thee the news. And thereupon he took his sword and his shield, and after he had been absent from me for a period of the night, he approached bearing something upon his hands, and called out to me So I hastened to him, and he said, O son of my uncle, knowest thou what hath happened? I answered, No, by Allah. And he said, Verily I have been afflicted with respect to the daughter of my uncle this night; for she was coming to us, and a lion opposed her in her way, and rent her, and there remained not of her save what thou seest. Then he threw down what was upon his hand; and lo, it was the ends of the bones of the damsel, and what else remained of her bones. And he wept violently, and, having cast the shield from his hand, took in his hand a big, and said to me, Go not hence until I come to thee, if it be the will of God, whose name be exalted! He then departed, and was absent from me a while; after which he returned with the head of the lion in his hand, and he threw it down from his hand, and demanded water. So I brought it to him; and he washed the mouth of the lion, and began to kiss it, and to weep. His mourning for her was excessive; and he recited these verses:—

O lion, who hast exposed thyself to detract in thee
hast perished, and hast round up my grief for my
beloved!

Thou hast rendered me solitary who was truly her
companion and made the bower of the earth to
be her grave.

I say to thee, that hath affected me with her separa-
tion, God forbid that thou shouldst allow me a
friend in her stead!

He then said, O son of my uncle, I implore thee by
Allah, and by the claim of relationship and connec-

gunity that subsisteth between me and thee, that thou keep my charge. Thou wilt see me presently dead before thee, and thereupon do thou wash me, and shroud me together with these remains of the bones of the daughter of my uncle in this garment, and bury us both in one grave, and inscribe upon our grave these two verses —

We lived upon the earth a life of comfort, united in fellowship, and in abode and home,
But fortune, with its changes, parted us from each other, and now the grave-clothes have united us

Then he wept violently, and entered the tent, and was absent from me a while, after which he came forth; and he began to sigh and to cry out, and, uttering a deep groan, he quitted the world. So when I beheld him thus die, the event grieved and afflicted me so that I almost joined him by reason of the violence of my sorrow for him. I then advanced to him, and laid him on the ground, and did with him as he had ordered me. I shrouded him with the remains of the damsel together, and buried them in one grave, and remained by their grave three days, after which I departed, and I continued for two years to visit them frequently. Such were the events of their history, O Prince of the Faithful.

And when Alrashid heard his story, he approved it, and he bestowed upon him a robe of honour, and conferred upon him a handsome gift.

THE FABLE OF THE FOX AND THE WOLF

A fox and a wolf inhabited the same den, resorting thither together, and thus they remained a long time. But the wolf oppressed the fox, and it so happened that the fox counselled the wolf to assume benignity,

and to abandon wickedness, saying to him, If thou persevere in thine arrogance, probably God will give power over thee to a son of Adam ; for he is possessed of stratagems, and artifice, and guile : he captureth the birds from the sky, and the fish from the sea, and cutteth the mountains and transporteth them ; and all this he accomplisheth through his stratagems Betake thyself, therefore, to the practice of equity, and relinquish evil and oppression ; for it will be more pleasant to thy taste. The wolf, however, received not his advice ; on the contrary, he returned him a rough reply, saying to him, Thou hast no right to speak on matters of magnitude and importance. He then gave the fox such a blow that he fell down senseless, and when he recovered, he smiled in the wolf's face, apologising for his shameful words, and recited these two verses —

If I have been faulty in my affection for you, and committed a deed of a shameful nature,
I repent of my offence, and your clemency will extend to the evil-doer who craveth forgiveness

So the wolf accepted his apology, and ceased from ill-treating him, but said to him, Speak not of that which concerneth thee not, lest thou hear that which will not please thee. The fox replied, I hear and obey I will abstain from that which pleaseth thee not, for the sage hath said, Offer not information on a subject respecting which thou art not questioned, and reply not to words when thou art not invited, leave what concerneth thee not, to attend to that which *doth* concern thee ; and lavish not advice upon the evil, for they will recompense thee for it with evil And when the wolf heard these words of the fox, he smiled in his face ; but he meditated upon employing some artifice against him, and said, I must strive to effect the

destruction It is well known that some men make a figure of the fox in the vineyard, and even put before it grapes in plates, in order that a fox may see it, and advance to it, and fall into destruction Verily I regard this breach as a snare, and it hath been said, Caution is the half of cleverness Caution requireth me to examine this breach, and to see if I can find there anything that may lead to perdition Covetousness doth not induce me to throw myself into destruction He then approached it, and, going round about examining it warily, beheld it, and lo, there was a deep pit, which the owner of the vineyard had dug to catch in it the wild beasts that despoiled the vines, and he observed over it a slight covering So he drew back from it, and said, Praise be to God that I regarded it with caution! I hope that my enemy, the wolf, who hath made my life miserable, may fall into it, so that I alone may enjoy absolute power over the vineyard, and live in it securely! Then, shaking his head, and uttering a loud laugh, he merrily sang these verses —

Would that I beheld at the present moment in this
well a wolf

Who hath long affred my heart, and made me drink
bitterness perforce!

Would that my life may be spared and that the wolf
may meet his death!

Then the vineyard will be free from his presence and
I shall find in it my spoil

Having finished his song, he hurried away until he came to the wolf, when he said to him, Verily God hath smoothed for thee the way to the vineyard without fatigue This hath happened through thy good fortune Mayest thou enjoy, therefore, that to which God hath granted thee access, in smoothing thy way to that plunder and that abundant sustenance without any difficulty! So the wolf said to the fox, What is

the proof of that which thou hast declared? The fox answered, I went to the vineyard, and found that its owner had died, and I entered the garden, and beheld the fruits shining upon the trees

So the wolf doubted not the words of the fox, and in his eagerness he arose and went to the breach. His cupidity had deceived him with vain hopes, and the fox stopped and fell down behind him as one dead, applying this verse as a proverb suited to the case —

Dost thou covet an interview with Leyla?¹ It is covetousness that causeth the loss of men's heads

And when the wolf came to the breach, the fox said to him, Enter the vineyard, for thou art spared the trouble of breaking down the wall of the garden, and it remaineth for God to complete the benefit. So the wolf walked forward, desiring to enter the vineyard, and when he came to the middle of the covering of the hole, he fell into it, whereupon the fox was violently excited by happiness and joy, his anxiety and grief ceased, and, in merry tones, he sang these verses —

Fortune hath compassionated my ease, and felt pity for the length of my torment

And granted me what I desired, and removed that which I dreaded.

I will therefore forgive its offences committed in former times,

Even the injustice it hath shown in the turning of my hair grey

There is no escape for the wolf from utter annihilation

And the vineyard is for me alone, and I have no step d partner

He then looked into the pit, and beheld the wolf weeping in his repentance and sorrow for himself, and

¹ "Leyla" is a common proper name of women

the fox wept with him. So the wolf raised his head towards him, and said, Is it from thy compassion for me that thou hast wept, O Abu-l-Hoseyn?¹ No, answered the fox, by Him who cast thee into this pit; but I wept for the length of thy past life, and in my regret at thy not having fallen into this pit before the present day. Hadst thou fallen into it before I met with thee, I had experienced refreshment and ease. But thou hast been spared to the expiration of thy decreed term and known period. The wolf, however, said to him, Go, O evil-doer, to my mother, and acquaint her with that which hath happened to me: perhaps she will contrive some means for my deliverance. But the fox replied, The excess of thy covetousness and eager desire have entrapped thee into destruction, since thou hast fallen into a pit from which thou wilt never be saved. Knowest thou not, O ignorant wolf, that the author of the proverb saith, He who thinketh not of results will not be secure from perils?—O Abu-l-Hoseyn, rejoined the wolf, thou wast wont to manifest an affection for me, and to desire my friendship, and fear the greatness of my power. Be not, then, rancorous towards me for that which I have done unto thee, for he who hath *one* in his power and yet forgiveth will receive a recompense from God, and the poet hath said —

Sow good, even on an unworthy soil, for it will not be fruitless wherever it is sown.

Verily, good, though it remain long buried, none will reap but him who sowed it.

¹ "Abu l-Hoseyn" is a surname commonly given to the fox, and in some parts an appellation always given to that animal instead of "thaalab" which is applied to the jackal, but I believe that these two animals are often mistaken one for the other. It signifies "Father [i.e. occupant] of the little fortress."

O most ignorant of the beasts of prey, said the fox, and most stupid of the wild beasts of the regions of the earth, hast thou forgotten thy haughtiness and insolence and pride, and thy disregarding the rights of companionship, and thy refusing to be advised by the saying of the poet—

'Tyrannise not, If thou hast the power to do so, for the tyrannical is in danger of revenge.'

'These eye will sleep while the oppressed wakeful, will call down curses on thee, and God's eye sleepeth not.'

O Abu-l-Hoseyn, exclaimed the wolf, be not angry with me for my former offences, for forgiveness is required of the generous, and kind conduct is among the best means of enriching oneself. How excellent is the saying of the poet!—

'Haste to do good when thou art able, for at every season thou hast not the power.'

He continued to abase himself to the fox, and said to him, Perhaps thou canst find some means of delivering me from destruction. But the fox replied, O artful, guileful, treacherous wolf, hope not for deliverance, for this is the recompense of thy base conduct, and a just retaliation. Then shaking his jaws with laughing, he recited these two verses —

'No longer attempt to beguile me, for thou wilt not attain thine object.'

'What thou seekest from me is impossible. Thou hast sown and reap then vexation.'

O gentle one among the beasts of prey, resumed the wolf, thou art in my estimation more faithful than to leave me in this pit! He then shed tears, and repeated this couplet —

O thou whose favours to me have been many, and whose gifts have been more than can be numbered; No misfortune hath ever yet befallen me but I have found thee ready to aid me in it.

The fox replied, O stupid enemy, how art thou reduced to humility and submissiveness, and abjection and obsequiousness, after thy disdain and pride, and tyranny and haughtiness! I kept company with thee through fear of thine oppression, and flattered thee without a hope of conciliating thy kindness, but now, terror hath affected thee, and punishment hath overtaken thee. And he recited these two verses —

O thou who seekest to beguile, thou hast fallen in thy base intention
Taste, then, the pain of shameful calamity and be with other wolves cut off

a soul from destruction hath saved it alive, and he who saveth a soul alive is as if he had saved the lives of all mankind¹ Follow not a course of evil, for the wise abhor it, and there is no evil more manifest than my being in this pit, drinking the suffocating pains of death, and looking upon destruction, when thou art able to deliver me from the misery into which I have fallen. But the fox exclaimed, O thou barbarous, hard-hearted wretch! I compare thee, with respect to the fairness of thy professions and the baseness of thine intention, to the falcon with the partridge — And who, asked the wolf, is the story of the falcon and the partridge?

The fox answered, I entered a vineyard one day to eat of its grapes, and while I was there, I beheld a falcon pounce upon a partridge, but when he had captured him, the partridge escaped from him and entered his nest, and concealed himself in it, whereupon the falcon followed him, calling out to him, O idiot, I saw thee in the desert hungry, and, feeling compassion for thee, I gathered for thee some grain, and took hold of thee that thou mightest eat, but thou fleddest from me, and I see no reason for thy flight unless it be to mortify Show thyself, then, and take the grain that I have brought thee, and eat it, and may it be light and wholesome to thee So when the partridge heard these words of the falcon, he believed him and came forth to him, and the falcon stuck his talons into him, and got possession of him. The partridge, therefore, said to him, Is this that of which thou saidst that thou hadst brought it for me from the desert, and of which thou saidst to me, Eat it, and may it be light and wholesome to thee? Thou hast lied unto me and may God make that which thou eatest of my flesh

¹ These words "and he who saveth" etc., are from the Coran chap. v. v. 35

to be a mortal poison in thy stomach. And when he had eaten it, his feathers fell off, and his strength failed, and he forthwith died.

The fox then continued, Know, O wolf, that he who diggeth a pit for his brother, soon falleth into it himself, and thou behavedst with perfidy to me first.—Cease, replied the wolf, from addressing me with this discourse, and propounding fables, and mention not unto me my former base actions. It is enough for me to be in this miserable state, since I have fallen into a calamity for which the enemy would pity me, much more the true friend. Consider some stratagem by means of which I may save myself, and so assist me. If the doing this occasion thee trouble, thou knowest that the true friend endureth for his own true friend the severest labour, and will suffer destruction in obtaining the means of his deliverance, and it hath been said, An affectionate friend is better than an own brother. If thou procure means for my escape, I will collect for thee such things as shal be a store for thee against the time of want, and then I will teach thee extraordinary stratagems by which thou shalt make the pleateous vineyards accessible, and shalt strip the fruitful trees so be happy and cheerful. But the fox said, laughing as he spoke, How excellent is that which the learned have said of him who is excessively ignorant like thee!—And what have the learned said? asked the wolf. The fox answered, The learned have observed, that the rude in body and in disposition is far from intelligence, and nigh unto ignorance, for thine assertion, O perfidious idiot, that the true friend undergoeth trouble for the deliverance of his own true friend, is just, as thou hast said, but acquaint me with thine ignorance, and thy paucity of sense, how I should bear sincere friendship towards thee with thy treachery. Hast thou considered me a true friend unto thee, when

I am an enemy who rejoiceth in thy misfortune? These words are more severe than the piercing of arrows, if thou understand. And as to thy saying that thou wilt give me such things as will be a store for me against the time of want, and wilt teach me stratagems by which I shall obtain access to the plenteous vineyards, and strip the fruitful trees—how is it, O guileful traitor, that thou knowest not a stratagem by means of which to save thyself from destruction? How far, then, art thou from profiting thyself, and how far am I from receiving thine advice? If thou know of stratagems, employ them to save thyself from this predicament, from which I pray God to make thine escape far distant. See then, O idiot, if thou know any stratagem, and save thyself by its means from slaughter, before thou lavish instruction upon another. But thou art like a man whom a disease attacked, and to whom there came a man suffering from the same disease to cure him, saying to him, Shall I cure thee of thy disease? The first man therefore said to the other, Why hast thou not begun by curing thyself? So he left him and went his way. And thou, O wolf, art in the same case. Remain, then, in thy place, and endure that which hath befallen thee.

Now when the wolf heard these words of the fox, he knew that he had no kindly feeling for him, so he wept for himself, and said, I have been careless of myself, but if God deliver me from this affliction, I will assuredly repent of my overbearing conduct unto him who is weaker than I, and I will certainly wear wool,¹ and ascend the mountains, commemorating the praises of God (whose name be exalted'), and fearing

¹ I will wear wool which is the distinguishing costume of the Soofees and Meleets. It is a common custom of the religious devotees among the Muslims to wear woollen garments.

His punishment ; and I will separate myself from all the other wild beasts, and verily I will feed the warriors in defence of the religion, and the poor. Then he wept and lamented. And thereupon the heart of the fox was moved with tenderness for him. On hearing his humble expressions, and the words which indicated his repenting of arrogance and pride, he was affected with compassion for him, and, leaping with joy, placed himself at the brink of the pit, and sat upon his hind legs, and hung down his tail into the cavity. And upon this, the wolf arose, and stretched forth his paw towards the fox's tail, and pulled him down to him. so the fox was with him in the pit. The wolf then said to him, O fox of little compassion, wherefore didst thou rejoice in my misfortune ? Now thou hast become my companion, and in my power. Thou hast fallen into the pit with me, and punishment hath quickly overtaken thee. The sages have said, If any one of you reproach his brother for deriving his nourishment from miserable means, he shall experience the same necessity —and how excellent is the saying of the poet !—

When fortune throweth itself heavily upon some, and encampeth by the side of others,
Say to those who rejoice over us, Awake the rejoicers
over us shall suffer as we have done

I must now, he continued, hasten thy slaughter, before thou behold mine. So the fox said within himself, I have fallen into the snare with this tyrant, and my present case requireth the employment of artifice and frauds. It hath been said, that the woman maketh her ornaments for the day of festivity , and, in a proverb, I have not reserved thee, O my tear, but for the time of my difficulty —and if I employ not some stratagem in the affair of this tyrannical wild beast, I

perish inevitably. How good is the saying of the poet!—

Support thyself by guile, for thou livest in an age
 whose sons are like the lions of the forest,
 And brandish around the spear of artifice, that the mill
 of subsistence may revolve,
 And pluck the fruits, or if they be beyond thy reach,
 then content thyself with herbage

He then said to the wolf, Hasten not to kill me, lest thou repent, O courageous wild beast, endowed with might and excessive fortitude. If thou delay, and consider what I am about to tell thee, thou will know the desire that I formed and if thou hasten to kill me, there will be no profit to thee in thy doing so, but we shall die here together. So the wolf said, O thou wily deceiver, how is it that thou hopest to effect my safety and thine own, that thou askest me to give thee a delay? Acquaint me with the desire that thou formedst. The fox replied, As to the desire that I formed, it was such as requireth thee to recompense me for it well, since, when I heard thy promises, and thy confession of thy past conduct, and thy regret at not having before repented, and done good, and when I heard thy vows to abstain from injurious conduct to thy companions and others, and to relinquish the eating of the grapes and all other fruits, and to impose upon thyself the obligation of humility, and clipping thy claws, and breaking thy dog-teeth, and to wear wool, and offer sacrifice to God (whose name be exalted!), if He delivered thee from thy present state, I was affected with compassion for thee, though I was before longing for thy destruction. So when I heard thy profession of repentance, and what thou vowedst to do if God delivered thee, I felt constrained to save thee from thy present predicament. I therefore hung down my tail that thou mightest catch hold of it and make

thine escape But thou wouldest not relinquish thy habit of severity and violence, nor desire escape and safety for thyself by gentleness On the contrary, thou pulledest me in such a manner that I thought my soul had departed so I became a companion with thee in the abode of destruction and death, and nothing will effect the escape of myself and thee but one plan If thou approve of this plan that I have to propose, we shall both save ourselves, and after that, it will be incumbent on thee to fulfil that which thou hast vowed to do, and I will be thy companion So the wolf said, And what is thy proposal that I am to accept? The fox answered, That thou raise thyself upright, then I will place myself upon thy head, that I may approach the surface of the earth, and when I am upon its surface I will go forth and bring thee something of which to take hold, and after that thou wilt deliver thyself But the wolf replied, I put no confidence in thy words, for the sages have said, He who confideth when he should hate, is in error --and it hath been said, He who confideth in the faithless is deceived, and he who maketh trial of the trier will repent, and he who distinguisheth not between circumstances, and attributeth to each its proper success, but regardeth all circumstances alike, his fortune will be small, and his calamities will be many How excellent also is the saying of the poet!—

Let not your opinion be otherwise than evil for ill opinion is among the strongest of intellectual qualities

Nothing casteth a man into a place of danger like the practice of good and a fair opinion

And the saying of another—

Always hold an evil opinion and so be safe Whoso liveth vigilantly his calamities will be few Meet the enemy with a smiling and an open face but raise for him an army in the heart to combat him

And that of another—

The most bitter of thine enemies is the nearest whod thou trustest in beware then of men, and associate with them wilily

Thy favourable opinion of fortune is a weakness think evil of it therefore, and regard it with apprehension.

Verily, rejoined the fox, an evil opinion is not commendable in every case, but a fair opinion is among the characteristics of excellence, and its result is escape from terrors It is befitting, O Wolf, that thou employ some stratagem for thine escape from thy present predicament, and it will be better for us both to escape than to die Relinquish, therefore, thine evil opinion and thy malice; for if thou think favourably of me, I shall not fail to do one of two things either I shall bring thee something of which to lay hold, and thou wilt escape from thy present situation, or I shall act perfidiously towards thee, and save myself and leave thee, but this is a thing that cannot be, for I am not secure from meeting with some such affliction as that which thou hast met with, and that would be the punishment of peridy I had been ~~and~~ in a proverb, Fidelity is good, and perfidy is base It is ~~it~~, then that thou trust in me; for I have not been ignorant of misfortunes Delay not, therefore, to conive our escape, for the affair is too strait for thee to prolong thy discourse upon ...

The wolf then said, Verily, notwithstanding my little confidence in thy fidelity, I knew what was in thy heart, that thou dearest my deliverance when thou wast convinced of my repentance; and I said w^t him myself, If he be veracious is that which I asserteth, he hath made amends for his wickedness; and if he be false, he will be recompensed by his lord So now I accept thy proposal to me; and if thou set

perfidiously towards me, thy perfidy will be the means of thy destruction. Then the wolf raised himself upright in the pit, and took the fox upon his shoulders, so that his head reached the surface of the ground. The fox thereupon sprang from the wolf's shoulders, and found himself upon the face of the earth, when he fell down senseless. The wolf now said to him, O my friend, forget not my case, nor delay my deliverance.

The fox, however, uttered a loud laugh, and replied, O thou deceived! it was nothing but my jesting with thee and deriding thee that entrapped me into thy power, for when I heard thy profession of repentance, joy excited me, and I was moved with delight, and danced, and my tail hung down into the pit so thou pulledst me, and I fell down to thee. Then God (whose name be exalted!) delivered me from thy hand. Wherefore, then, should I not aid in thy destruction, when thou art of the associates of the devil? Know that I dreamt yesterday that I was dancing at thy wedding, and I related the dream to an interpreter, who said to me, Thou wilt fall into a frightful danger, and escape from it. So I knew that my falling into thy power and my escape was the interpretation of my dream. Thou too knowest, O deceived idiot, that I am thine enemy. How then dost thou hope, with thy little sense and thine ignorance, that I will deliver thee, when thou hast heard what rude language I used? And how shall I endeavour to deliver thee, when the learned have said, that by the death of the sinner we produced ease to mankind and purgation of the earth? Did I not fear that I should suffer, by fidelity to thee, such affliction as would be greater than that which may result from perfidy, I would consider upon means for thy deliverance. So when the wolf heard the words of the fox,

he bit his paw in repentance¹ He then spoke softly to him, but obtained nothing thereby With a low voice he said to him, Verily, you tribe of foxes are the sweetest of people in tongue, and the most pleasant in jesting, and this is jesting in thee, but every time is not convenient for sport and joking —O idiot, replied the fox, jesting hath a limit which its employer transgresseth not. Think not that God will give thee possession of me after He hath delivered me from thy power The wolf then said to him, Thou art one in whom it is proper to desire my liberation, on account of the former brotherhood and friendship that subsisted between us, and if thou deliver me, I will certainly recompense thee well But the fox replied, The sages have said, Take not as thy brother the ignorant and wicked, for he will disgrace thee, and not honour thee and take not as thy brother the liar; for if good proceed from thee he will hide it, and if evil proceed from thee he will publish it. And the sages have said, For everything there is a stratagem, excepting death and everything may be rectified excepting the corruption of the very essence, and everything may be repelled excepting destiny And as to the recompense which thou assertest that I deserve it of thee, I compare thee, in thy recompensing, to the serpent fleeing from the Hawee,² when a man saw her in a state of terror, and said to her What is the matter with thee, O serpent? She answered, I have fled from the Hawee, for he seeketh me, and if thou deliver me from him, and conceal me with thee, I will recompense

¹ Biting one's hand" is a common expression of the Arabs similar to ours of "biting one's lip" The action denoted by the former expression I have witnessed on more than one occasion. A friend of mine in Cairo had a frequent habit of doing thus in jest.

² The Hawee is a performer of sleight-of-hand tricks and warms his feet with serpents, etc

thee well and do thee every kindness So the man took her, to obtain the reward, and eager for the recompense, and put her into his pocket, and when the Hawee had passed and gone his way, and what she feared had quitted her, the man said to her, Where is the recompense, for I have saved thee from that which thou fearedst and dreadedst? But the serpent answered him, Tell me in what member I shall bite thee, for thou knowest that we exceed not this recompense She then inflicted upon him a bite from which he died And thee, O idiot, continued the fox, I compare to that serpent with that man Hast thou not heard the saying of the poet?—

Trust not a person in whose I eart thou hast made anger
to dwell nor think his anger hath ceased
Verily the vipers, though smooth to the touch show
graceful mot ons and hide mortal po son

O eloquent and comely-faced animal, rejoined the wolf, be not ignorant of my condition, and of the fear with which mankind regard me Thou knowest that I assault the strong places, and strip the vines. Do, therefore, wht I hive commanded thee, and attend to me as the slave attendeth to his master —O ignorant idiot, who seekest what is vun, exclaimed the fox, verily I wonder at thy stupidity, and at the roughness of thy manner, in thine ordering me to serve thee and to stand before thee as though I were thy slave But thou shalt soon see what will befall thee, by the splitting of thy head with stones, and the breaking of thy treacherous dog-teeth

The fox then stat oned himself upon a mound overlooking the vineyrd, and cried out incessantly to the people of the vineyard until they perceived him and came quickly to him He remained steady before them until they drew near unto him and unto the pit

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in which was the wolf, and then fled. So the owners of the vineyard looked into the pit, and when they beheld the wolf in it, they instantly pelted him with heavy stones, and continued throwing stones and pieces of wood upon him, and piercing him with the points of spears, until they killed him, when they departed. Then the fox returned to the pit, and, standing over the place of the wolf's slaughter, saw him dead whereupon he shook his head in the excess of his joy, and recited these verses —

Fate removed the wolf's soul and it was snatched away
Far distant [from happiness] be his soul that hath
perished!

How long hast thou striven Aboe S that¹ to destroy
me!

But now have burning calamities befallen thee
Thou hast fallen into a pit into which none shall de-
scend wth out finding in it the blast of death.

After this, the fox remained in the vineyard, alone and in security, fearing no mischief

¹ This is an appellation of the wolf.

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